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MEMOIR

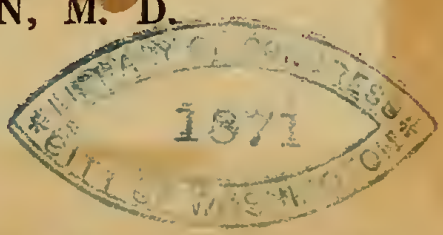
AND

CORRESPONDENCE

OF

MRS. MARY ANN ODIORNE CLARK.

BY E. ALDEN, M. D.



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INTRODUCTION.

A DISTINGUISHED minister once said, that he had never perused the memoir of a pious individual, however humble, without forming a resolution to live a more devoted and godly life. The tendency of well-written Christian biography, therefore, is to extend and to perpetuate the description of character which it professes to delineate. The exhortations of the pious dead come to us like a voice from the upper world, cheering us onward in the Christian race. The record of their bright example produces a holy emulation of

MEMOIR.

CHAPTER I.

Parentage;—Death of her Mother;—Mrs. Moore;—Residence at Randolph;—Death of Dr. Strong.

Mrs. Mary Ann Odiorne Clark, wife of Rev. Ansel R. Clark, of Hudson, Ohio, was born at Boston, May 27, 1801. She was the child of respectable parents, and the eldest of a numerous family. Her father, Mr. Thomas Odiorne, was the son of Dea. Thomas Odiorne, of Exeter, New Hampshire, "a man full of faith and of the Holy Ghost." Her mother, whose name she bore, was the daughter of the Hon. Israel Bartlett, of Haverhill, who is still living at an advanced age. In the families of both her grand-parents, Mary Ann spent many

happy hours; and the kindness she uniformly received, was warmly reciprocated.

At the early age of six years, she was called to partake of the cup of affliction. The affectionate mother who had watched over her infancy, was removed by death. She was then, in accordance with her mother's dying request, placed in the family of Mrs. Moore, a sister of her father. In her aunt she found an affectionate friend and an able counsellor. This lady was distinguished for the mildness and urbanity of her manners, and possessed an uncommon tact for the management of children. Her disposition was amiable; her personal appearance uncommonly attractive; her government firm, yet affectionate. She did not adopt the common error, that knowledge alone will correct the wayward propensities of the heart. She neglected no favorable opportunities for imparting light to the understanding, but was still more solicitous to secure a right state of the moral feelings. It was a maxim she taught by example, as well as by precept, that personal happiness is to be sought, chiefly by an effort to promote happiness in

others. Her niece was capable of appreciating her instructions, and early acquired those habits of self-denial and self-control which were remarkably conspicuous through all her future life.

After her father's second marriage, Mary Ann returned to the paternal roof, where she was cordially received, and where she enjoyed such privileges as the place of her parents' residence afforded. These, however, were quite limited, as is frequently the case in manufacturing villages; and, at the age of ten years, she was sent to reside, for a time, in the family of the Rev. Jonathan Strong, D. D., of Randolph.

It is not usually desirable that children should be removed from the family circle at so early a period of life. Parental supervision is a part of the divine economy, and, in ordinary cases, cannot safely be dispensed with nor transferred. There may be rare exceptions to this rule; and the present instance was, probably, of this description. She was in the family of a near relative, who felt a deep interest in her welfare, and who was eminently quali-

fied to guide the minds of the young. Miss Rebecca Eaton, whose school she attended, was a resident in the same family. The school itself had a high reputation. The pupils were select, and the number limited. Mary Ann's progress in study was satisfactory. It is not supposed, however, that she was remarkably distinguished, in this respect, from other children of her age. She was an affectionate and pleasant child, cheerful in her obedience, and beloved by her teachers and companions.

In the year 1811, there was an interesting revival of religion at Randolph, which extended to Miss Eaton's school, and several of the pupils became hopeful subjects of divine grace. It is not known that Mary Ann manifested any unusual anxiety respecting her spiritual concerns, at that time; and it will appear, in the sequel, that she did not indulge a hope of a saving interest in Christ, until several years afterward. Yet, who can tell what might have been the influence of those early impressions, and how far they may have contributed to give her an insight into her own character, and to lay the foundation for those high attain-

ments in piety at which she subsequently arrived?

It is believed that deep religious feeling is not uncommon in the minds of quite young children; and that that feeling, if it were encouraged and directed aright, would often result in the surrender of the heart to God. The annals of the Sabbath school afford numerous illustrations of the truth of this opinion; and when the whole church shall unite their prayers and efforts, simultaneously, with reference to the *immediate* conversion of the young, no doubt, the number of youthful disciples will be greatly multiplied.

In the year 1814, the beloved uncle with whom Mary Ann had resided, was suddenly removed by a violent disease; and, soon after, his daughter, nearly of Mary Ann's own age, and with whom she had been very intimate. The death of these kind friends, together with the severe and protracted sickness of other members of the family, was adapted to awaken deep feeling in her susceptible mind.

And yet, how often are such seasons allowed to pass away without due improvement! Dur-

ing the prevalence of severe epidemics, the attention is so engrossed with a multiplicity of cares, that there is but little time or inclination to turn the thoughts inward, with a view to inquire, what are the prospects of the soul for eternity?

In the present instance, although Mary Ann was a sincere mourner, yet, as time assuaged the poignancy of her grief, it also removed whatever of special thoughtfulness the occasion had produced.

From this period, she passed three or four years, partly in her father's family at Malden, and partly with her friends in Exeter, Haverhill, and Boston.

CHAPTER II.

Residence at Bradford Academy;—Conversion.

In May, 1818, at the age of seventeen, Miss Odiorne became a pupil at Bradford Academy. It is often said, that some solitary and apparently unimportant circumstance ordinarily determines the character and condition of most persons for life. So it proved in relation to the subject of this memoir, as to her residence at Bradford. She had many times before had slight convictions of sin, but here they ripened into deep anxiety. It was a time of revival. Within a few short months, she experienced a radical change of views and feelings on religious subjects. At the close of the season, when she left the institution, she was not the gay and thoughtless youth she had been when she entered it. Her mind had become more matured by a diligent attention

to her prescribed studies, and her affections were no longer fixed, supremely, on the world. Henceforth she appeared to live, not to herself, but to God.

Bradford was, at that time, a consecrated place. Beautifully situated on the southern bank of the Merrimac, with the village of Haverhill on the opposite bank, and the mountain scenery of New Hampshire in the distant prospect, it then was, and still is, a delightful residence. At this place, during a session of the General Association of Massachusetts, the consultations were held which resulted in the formation of the American Board of Commissioners for Foreign Missions. It had been the birth-place of at least one of the devoted females who were associated with the first band of American missionaries to foreign lands; and the place where most, if not all of them, had received their education. Here, too, many other ladies, distinguished for piety, the living and the dead, had not only acquired the elements of human knowledge, but had learned the preciousness of Christ. It had often been the scene of interesting revivals of religion,

and, as a seminary for the education of young ladies, enjoyed the reputation of being equal to any similar institution in the land.

With a knowledge of these facts, it is not strange that Mary Ann should anticipate a residence at this place with emotions of pleasure. In a familiar conversation with one of her teachers, she remarked, that "when she knew her parents designed sending her to Bradford, she daily prayed that, while there, she might become religious." Yet how deceitful is the human heart! How delusive the impression many individuals, in a state of impenitence, appear to entertain, that they are not only willing, but even anxious, to become pious! She subsequently confessed that, after the revival commenced, "when she saw the young ladies anxious, and heard them inquire what they must do to be saved, she thought there was a weakness in it she could not brook." Nor was her case singular. To multitudes, no doubt, piety appears desirable, not from any love to its duties or to its Author, but as a means of avoiding certain evils to which the impenitent are exposed. But when

its spiritual nature comes to be fully apprehended; when it is perceived that it secures personal happiness only on condition of repentance, faith, obedience, and self-renunciation, it loses all its attractions. That which, at a distance, was looked upon with complacency, appears, now, on a nearer inspection, distasteful, and even repulsive.

There is another obstacle to be overcome. The impenitent have not moral courage to meet the frowns and sneers of their thoughtless companions. Hence, they are disposed to resist the monitions of conscience; and often, in presence of their associates, they assume an air of indifference which ill comports with their feelings in the hour of solitude and retirement.

The instructer before alluded to, remarks, "Well do I remember, that, when forty or fifty of the young ladies assembled at recess, for the purpose of conversing on the great realities of eternity, Miss Odiorne, with two other young ladies, would walk gaily away, sporting themselves with every flower and butterfly that chanced in their path. While one and another, with whom they had enjoyed sweet

converse, were either subjects of pungent conviction, or rejoicing in hope, these kindred spirits made vigorous efforts to stifle conviction, and to show the school that they had too much strength of intellect to be drawn away by such weakness."

Yet, with all this apparent indifference, Mary Ann's mind was ill at ease. On the one side, was a sense of danger, and a strong conviction of duty; on the other, pride, and, what she afterwards called, an "idolatrous attachment to the world." The struggle was severe; the more so, in consequence of her efforts to conceal it. While with her two chosen companions, she could publicly assume the appearance of indifference, or even gayety; yet, in her retirement, her heart was sad. In a letter to an intimate friend, she writes, "I enjoy great privileges; what shall I do if I neglect them? What will become of me, if I leave this place without religion? Write soon; advise and counsel me—tell me your own feelings and proceedings."

Two thoughts seemed to have been powerfully impressed on her mind at that time: the

infinite importance of religion to her future well-being, and the great probability that this was her last call. She remembered that it was said of Ephraim, "He is joined to his idols, let him alone;" and she trembled lest her condition should be similar.

This state of mind, in connexion with pungent conviction, is believed to be very common; and it is a feeling which cannot safely be repelled. To resist it, is deliberately to jeopard the soul upon the mere contingency of a future season to do that which ought not to be postponed a single moment. It is wounding the Savior, who died for sinners, and grieving the Spirit, who is their only sanctifier. It is a sin against which the Bible warns us in the most pathetic terms—a sin which has drawn down many a precious soul from the confines of the kingdom of heaven, and plunged it into remediless wo.

The instructer adds,—"This state of things did not long continue. It was but a few days before Mary Ann was obliged to yield to the monitions of conscience, and the teachings of the Holy Spirit. One Saturday afternoon, at

a meeting of a benevolent society, composed of members of the seminary, she was made to feel in view of a judgment to come. In reading part of a sermon, peculiarly adapted to her case, she burst into tears. She could no longer resist an influence which had been silently affecting her heart from the commencement of the revival. One of the members of the society, a professor of religion, now felt encouraged to converse with her; and she urged, together with other duties, that of prayer. Miss O. exclaimed, with stifled emotion, "I do pray, as sincerely as an impenitent sinner can pray."

However unwelcome religious conversation had heretofore been, she was now ready to hear. She retired from that meeting with a determination to make the subject of salvation her chief concern. The more she reflected on the subject, the more deeply did she realize her guilt and danger. Her anxiety became extreme. She was borne down under the weight of her sins. She had a great dread of losing her religious impressions. She was assailed by strong temptations. But grace triumphed. The darkness of that distressing

hour was dissipated. In a few days, her appearance indicated an entire change in her feelings. She had committed her case to God. Hope, a trembling hope that, through Christ, he had become a reconciled Father, gave an aspect of complacency to the countenance, and serenity to the soul. From this period, her course was onward, and her piety uniform and consistent. "While a member of the seminary, she ever gave the most convincing evidence that a work of grace had been wrought in her heart. Though the evidence of such a work seemed to herself like the faint glimmering of dawn, still, as she advanced in her Christian course, it grew brighter and brighter unto the perfect day."

Such is the testimony of one who knew her well—who watched the first pulsations of spiritual life in her renewed heart—who prayed with and counselled her, and for whose Christian kindness she ever cherished the most grateful recollections. And if the redeemed in the world of glory shall be permitted to recognize and hold intercourse with those pious friends who, under God, were made the instru-

ments of their conversion on earth, (and who will question the reality of this delightful thought?) how will their hearts kindle with holy emotion, as they exchange their heavenly salutations, and sing, in strains of celestial harmony, "Not unto us, O Lord, not unto us, but to thy name give glory!"

Although piety communicates no new faculties to the soul, it awakens to new activity those which already exist, and gives them a right direction. It harmonizes the discordant elements of character, and sheds over them a delightful consistency. Mary Ann did not become a recluse in consequence of becoming religious. She lost not her attachment to her friends. She regarded, no less than before, the common courtesies and civilities of life. But while, in every relation, she performed her duties faithfully, it was manifest, in her whole deportment, that her thoughts and affections were not confined to earth. From the time she first indulged a hope of a special interest in the Redeemer, she appeared never to forget her high calling. One of her companions at Bradford, who never saw her afterwards, on

reading an account of her death, as it was first published, in the Ohio Observer, remarked, "It was such a death as I should have expected she would die. I never was acquainted with a more consistent and devoted Christian." And another friend, in urging the publication of a memoir of her life, observed, "I have never known any one possessed of more real excellence of character."

The writer has been surprised, in looking over her numerous letters, to notice in them all, how naturally and easily, and almost unconsciously, the subject of religion is introduced. It was a theme on which she delighted to dwell. The Savior was embalmed in her own heart, and she loved to speak of him to others. In performing the offices of piety, she found her chief delight; and her ardent desire to see all her friends happy, led her to recommend to them that religion which she viewed as the only unfailing source of true felicity.

CHAPTER III.

"Sisters' Circle;"—Extracts from Letters.

During the revival at Bradford Academy, in the spring term of 1818, a very peculiar friendship was formed among a circle of young ladies. Fifteen of this circle were professors of religion before the school commenced; and the others, with the exception of four, hoped they had become savingly interested in Christ during the progress of this highly favored season.

Mrs. Spaulding, wife of Rev. Levi Spaulding, of Oodooville, Ceylon,—then Mary Christie,—was one of the number. The members of this circle had enjoyed much in each other's society, and felt desirous of doing good in a social way. As Mrs. Spaulding was expected to leave the country in the capacity of a missionary, the idea was suggested

of supporting two children in her family, at Ceylon. Before the plan was fully matured, one of the number, Miss Fanny Baker, of Dedham, died in the triumphs of faith. It was then decided to call one of the children by her name, and the other Parker Kimball Hasseltine, after the instructers in the Academy, viz., Miss Hasseltine, who still remains as a teacher, Miss Kimball, now wife of Rev. A. Phillips, late of Princeton, Ms., and Miss Parker, wife of Rev. Isaac Bird, missionary at Beyroot.

As Miss Odiorne was an active member in this association, contributed regularly to its funds, and felt a deep interest in its object, and as it was an association highly honorable to all concerned, and exceedingly useful in its results, it is thought that some further notice of it may, with propriety, be introduced, and will be acceptable to the readers of this memoir.

"CONSTITUTION OF THE SISTERS CIRCLE.

"Desirous of cementing more firmly a friendship formed at Bradford Academy, and of expressing our gratitude to Him who there visited

us by his grace, we agree to form ourselves into a society, and adopt the following constitution:

ARTICLE I. This association shall be called the Sisters' Circle of Bradford Academy.

II. The moneys collected in this Circle shall be appropriated to the education of two heathen children, a male and a female.

III. These children shall be placed in the family of Rev. Levi Spaulding, at Ceylon, and called Parker Kimball Hasseltine, and Fanny Baker.

IV. The officers of the Circle shall consist of a Secretary and Treasurer.

V. Each member shall write, annually, as soon as the third week in November, to the Secretary, giving an account of her situation, feelings, &c.

VI. It shall be the duty of the Secretary to take a summary of this account, and forward it to Mrs. Spaulding, and to record the proceedings of the Circle.

VII. The Treasurer shall take charge of all moneys, and forward them to the Treasurer of the American Board of Commissioners for

Foreign Missions, before the first day of January in each year, and give a statement of the amount received to the Secretary of the Circle.

VIII. Each member shall pay to the Treasurer not less than one dollar annually.

IX. If any member be disposed to give more than the sum required, the overplus shall be kept as a stationary fund, in case of the failure of any of the members."

Of the twenty-eight members who subscribed this constitution, fifteen were professors of religion previous to 1818; and of these fifteen, five became pious at Bradford Academy, at a former season of revival there. Nine of the Circle became hopefully pious in 1818; and of the remaining four, three have become hopefully pious since.

Nine members, including the subject of this memoir, have become the wives of ministers or missionaries: *Eunice Tuttle, wife of Rev. G. B. Perry, East Bradford, Ms.; Nancy W. Newell, wife of Rev. Wm. Tyler, South Hadley, Ms.; Rebecca E. Guild, wife of Rev. Leonard Luce, Westford, Ms.; *Vina Everett,

*Dead.

wife of Mr. Hooper, missionary to the West; Elizabeth Fairbanks, do.; Emily Parker, wife of Rev. James Kimball, Oakham, Ms.; *Sarah Tyler, wife of Rev. Mr. Smith, Wilmington, Vt.; Martha Kittredge, wife of Rev. S. Morse, Sharon, Vt.; *Mary Ann Odiorne, wife of Rev. Ansel R. Clark, Hudson, Ohio.

Nine others are married, but what their sphere of usefulness has been, is not known to the writer. A number of the other ten have been engaged in teaching, more or less; and there is no doubt that the influence of the individuals composing the Circle, has been highly salutary. Five of the number have already gone to their reward, viz., Mrs. Perry, Mrs. Hills, formerly Maria Richardson, Mrs. Hooper, Mrs. Smith, Mrs. Clark. These all died peaceful and happy deaths; and their early departure is a solemn warning to each of the survivors: "Be ye also ready; for in such an hour as ye think not, the Son of man cometh."

Respecting the children, Mrs. Spaulding writes, Sept. 1822: "Parker Kimball Hasseltine has been with us about four months, and is, I should think, eight years old. He is a

fine Tamul scholar, and, since he came to us, has made uncommon proficiency in English. We hope he will prove himself worthy the benevolent patronage of our dear sisters, who, no doubt, will often remember him in their prayers. The girl we have selected to bear the name of our beloved Fanny, is the daughter of a man of respectable caste, who, we hope, has been lately brought out of heathenish darkness into the glorious light of the gospel. Her mother is also, we have reason to think, inquiring what she must do to be saved. This daughter is their only child, and is about seven years old. She is the first we have obtained; and, so far as we can judge, she possesses a sweet disposition and uncommon powers of intellect, compared with native children generally."

Dec. 1824. Mrs. S., in a letter giving an account of a revival, remarks, "We hope that as many as forty or fifty, in our several boarding-schools, have been gathered into the kingdom. Fanny professes to have a hope that her heart has been changed, although she does not appear as well as many of the other girls.

I hope, however, that she has been born again. For more than two years, she has suffered from repeated illness, and, of course, has not made that advance in study and work that many others have. She is now somewhat better, and, I hope, will prove herself worthy of her name. Hasseltine is a pleasant boy and a good scholar, and is now, with many others of the children in our schools, seeking the salvation of his soul."

Aug. 1825. "You have doubtless heard of the death of Fanny Baker, the dear child of your charity and prayers. She died the 14th of March, and went to God, and I hope to heaven, to meet our dear departed Fanny, whose name she bore. For about two years, she had been unwell of a bilious complaint, which had partially impeded her progress in study and sewing. She could, however, read and sew pretty well, and was a quiet and pleasant child. Being somewhat more unwell than usual, she went home to her father's house, where, I suppose, she took the cholera, which was at that time raging in the neighborhood. She came to our house soon after she

was attacked; but, as we were not aware of her situation, and as she did not appear to be much unwell, we neglected to give her medicine; and, as we were going to Oodooville to spend the Sabbath, we took her with us. Her father also went, and assisted in taking care of her. She continued to grow worse fast; and on Monday morning, without much apparent suffering, closed her eyes in death. I watched with her a part of Sabbath night, and was gratified to find, that, though much under the influence of medicine, and unable to speak but little, her thoughts seemed to be heavenward. Her father said that, in the fore part of the night, she several times engaged in prayer, and, in answer to some inquiries, expressed a hope of going to heaven. During the past revival, she manifested some concern for her soul, though she gave no very decided evidence of being born again, until about three months before her death. Her conduct was uniformly consistent, and, for the last three months, she was very regular and constant in her private devotions, and in all her conduct and conversation, appeared like a Christian.

Hasseltine is still without God and without hope in the world. I can only say of him, that he is a good scholar and a promising boy. He has many serious thoughts, but still needs your prayers."

Who can calculate the amount of good which has resulted, and will yet result, to the church and to the world, from the prayers and labors of this devoted band of females?

The following letters, written during the residence of Mary Ann at Bradford, and the two succeeding years, will be read with interest by her early friends. The style is chaste and familiar, and they are mostly on religious subjects.

To H. E. G.

"My situation here is pleasant beyond my expectations. My opportunities are invaluable. I feel condemned that they are not better improved. If we could for a moment feel the importance of our eternal welfare, we should not rest unreconciled to God. I feel as though I had no enemy in creation equal to my own heart. I frequently wish to be delivered from

myself. Pray that I may not be deceived with false hopes.

"*July* 30. In the evening we attended a scholars' meeting at the Academy—the last time we shall meet this term. It was extremely affecting. Mr. C. spoke very feelingly. The thought of the separation which is soon to take place, cast a gloom upon all our feelings. We sung, 'Blest be the tie that binds,' &c.

"*Sept.* 1818. We are again assembled; but we look around in vain for many of those dear friends whose society we enjoyed the last term. But should we not be resigned to separation from friends as a means of drawing off our affections from earthly objects?

"*Oct.* 1818. Perhaps you may have heard of the death of H. K's. father. Her affliction is great, as she has lost almost her whole dependence, and she has been hardly able to submit to the stroke. How entirely selfish is that sorrow which is felt for friends that we believe have gone to heaven. It seems that preparation to meet them there should be our chief concern."

To Miss Fanny Baker she writes, in refer-

ence to the contemplated departure of their mutual friend, Mrs. S., on a mission to Ceylon,—

"I cannot realize that Mary is about to leave us for ever. Is it possible that we shall never behold her again? Yes, we shall meet, and shortly too. It is of little consequence where this short life is spent, if it be only in the service of our heavenly Father. Although we are separated, it is indeed a blessing that we may meet at the throne of grace. Will you not, dear R., remember me there.

"*Nov.* 21. Our time here is short. Let us improve it in the service of our Redeemer. Oh, that we both may be enabled to do much for him on earth, and at length be permitted to spend an eternity in his presence.

"Tell dear M. that she must seek religion. She will never find happiness in this life, whatever situation she may be placed in, unless she has an interest in the Savior.

"*Nov.* Dear L., we feel your absence very sensibly. O, that we might hear that you are a child of God! Why will you not determine to devote your life to his service. Nothing else is worth living for."

To another dear friend she writes,—

"*Dec.* 11. The enjoyments of the world are unsatisfying. He alone is happy whose treasure is in heaven. How desirable that we, who are so joined in affection for one another, should also be united in love to Christ!"

The two following letters were written to a very dear friend, who afterward became hopefully pious, and who still cherishes a grateful remembrance of that faithful and beloved companion who is called before her, to the abodes of the blessed.

To Miss R. E. G.

"*Bradford*, ———, 1818.

"Dear Friend,

"The sorrow I feel that you must so soon return home, is heightened by a fear that you will leave without having your peace made with God. My dear girl, you will return to your friends, and in a few years, perhaps months, your Bradford friends will be forgotten, and all the serious impressions you have received here erased from your mind; in short, shall I say, R. will become entirely thought-

less. But no, I cannot bear the idea. It cannot be that all the solemn warnings you have received here will be lost, or only remain to aggravate your condemnation. Dear R., why will you leave B. without seeking an interest in Christ? You are convinced of the importance of religion; then how can you defer attending to it? You say you wish to be a Christian; why then neglect the concerns of the soul?

"My dear friend, now is the time. Choose whom you will serve. Declare yourself on the Lord's side. Be decided. If you really desire religion, no doubt you will eventually obtain it. We must soon meet at the bar of God. Oh, let us prepare for that hour. How can we bear the sentence, "*depart?*" How can we bear the thought of being for ever banished from the Savior's presence? Remember that, although we may spend our lives in the pursuit of earthly pleasure, happiness will ever elude our grasp, if we slight religion. The hour will come, when we shall realize the worth of the soul. That hour *may* come too late. Adieu. MARY ANN."

To Miss R. E. G.

"*Bradford, Nov.*8, 1818.

"Dear R.,

"The hurry and confusion of preparing for examination are very disagreeable to me. There is so much to do in preparing for that day, that we are apt to neglect things of far greater importance. Happy would it be, were we as anxiously engaged in making suitable preparation for our appearance at the bar of God.

"In two short weeks, we must all disperse—how few to meet again! Do not let the pleasures of the world prevent your attending to the concerns of the soul.

"Yours affectionately,

"Mary Ann."

The following letters, written during the year 1819, evince her own growth in grace, and her faithfulness to those of her correspondents who were destitute of an interest in the Savior.

"*Jan.* 2, 1819.

"Beloved Friend,

"The means of grace are very limited in this place. Not one religious meeting have

I attended since my return, except on the Sabbath. I have but little enjoyment, and I fear the reason is, that I have been depending too much on my own feelings, instead of resting on an all-sufficient Savior. Mrs. Graham, in a letter to a desponding friend, says, 'Give over diving into your own heart and frames, and endeavor to confide in an all-sufficient Savior to keep you from foes without and foes within.'

"Dear F., if our hope is not founded on the atonement, how can we expect peace? for God, out of Christ, is 'a consuming fire.'"

To Miss C. J.

"It has occurred to me, perhaps C. has become engaged in the cause of the Redeemer. Perhaps the faithful entreaties of our friends at Bradford have persuaded her to accept an offered Savior. My dear friend, what joy would this give to many of your friends on earth! and may we not suppose that those who are departed would rejoice with joy unspeakable?

"Days, months, and years fly swiftly away.

Let us, then, improve 'the fleeting *now*.' Is it not amazing, that, convinced as we are of the shortness of time, we should be unwilling to think of the realities of eternity?"

To the same.

"Dear C.,

"My thoughts are often with you, and I imagine your time passes pleasantly and profitably. But, in the midst of such engagements, do not forget 'one thing is needful.' Let us, dear C., both determine that we will fix our affections on things above."

To Miss A. O. B.

"*Saco, March* 9, 1819.

"My dear Friend,

"I have received your kind letter. I had seen, in the public papers, a notice of your sister's death, and have wished to hear more particularly before writing to you. A separation from a beloved sister must be peculiarly trying; but praised be *His* name who granted her so sweet a release; whose rod and staff sustained her through the dark valley of death.

"It would only be a selfish sorrow, to mourn her departure under such happy circumstances, unless it were from a desire that she should have spent a little longer time on earth, to set an example of piety, and of doing good. To our superficial view, this might seem to have been best. But we know that he who ordereth all things, ordereth all things *well.*"

To the same.

"Dear A.,

"Surrounded as you are by earthly comforts and friends, is there not danger of your neglecting your eternal interests?

"Beware of what 'earth calls happiness.' It is illusive.

"Days, months, and years swiftly pass away, and the hour rapidly approaches in which our souls must leave their earthly habitation. In that solemn hour, if unprepared for death, with what horror shall we look back on misspent time! How shall we exclaim, with Altamont, 'Oh, for a single week!' Surely, each moment of our lives should be spent in preparation for that great change."

To Miss C. O. T.

"*May* 12, 1819.

"Dear C.,

"Thanks to our heavenly Father, that he condescends to direct us through this wilderness. Oh, that it may be our aim to obey him with all the heart, love him above all other things, and strive, whatever we do, that it may be for his glory.

"The removal of our grandfather was rather a subject of rejoicing than of grief. He has now obtained that release which, for years, he has longed for, patiently waiting the Lord's time. It is not often that we meet with one who has lived so spiritual a life; and we trust he now enjoys the immediate presence of that Savior whom, on earth, he so sincerely loved and served. Oh, my cousin, let us, as he did, devote ourselves to God in youth, and, by patient continuance in well doing, seek for glory, honor, and immortality."

To A. T. O.

"*March* 26, 1819.

"Beloved Friend,

"During the past winter, I have felt more interested in the subject of religion than

ever before. All other things have appeared trifling, compared with the concerns of the soul. But still my temptations have been few; and freedom from the allurements of the world has, perhaps, caused this indifference to worldly things. The thought often occurs, that, under greater temptations to depart from the straight and narrow path, my heart may yield. When we know that our spiritual enemy is constantly 'seeking whom he may devour,' how watchful ought we to be!"

To N.

"Dear N.,

"I have, this evening, received a few lines from F. She says, 'I have just received a letter from sister N., expressing a change in her feelings.'

"My beloved friend, let me rejoice with you; let me praise the Lord, that he has graciously revealed himself, and given you that peace which passeth knowledge. O, that my heart may glow with warmer emotions of love to him. Do write, and communicate your feelings freely."

To Miss L.

"You have uncommon reason to be thankful that so many of your nearest friends have 'set their faces heavenward;' and it is the wish of my heart, that you may be enabled to join with them in earnest endeavors to promote the kingdom of Christ. I know that dear L. feels religion to be more important than any earthly concern; and may I not hope you have obtained that peace of mind which springs from unreserved submission to the will of God?"

To C.

"Dear C.,

"While you are in a place where the religious privileges have been greatly blessed to the good of many, where you have the society of pious friends, and see those around you anxious for their salvation, I think you cannot remain unconcerned. Are not these things a loud call to you also? Do not let worldly interests prevent your immediate attention to the concerns of the soul."

To Misses R. and C. Baker.

"*Malden, July* 23, 1819.

"Dearly beloved Friends,

"Your heavenly Father has been pleased to visit you with great affliction; but I hope and trust he has also afforded you the consolations of his Spirit, which are neither few nor small. Notwithstanding your trials, I doubt not your minds retain that true peace which is inseparable from a patient acquiescence in the will of God. 'We see God in all things,' says the pious Fenelon; 'but we never see him so clearly, nor with so much advantage, as in our sufferings and humiliation.' Is it not thus with you, my beloved friends? Have you not found it good to be afflicted? I trust you have been enabled to say, with perfect resignation, 'It is the Lord. Let him do what seemeth him good.' Although your loss is inexpressibly great, yet you have abundant consolation in the assurance that the change is unspeakably happy to your departed friends. O, how joyful is the reflection, that they are now with Jesus, singing the wonders of redeeming love! How

interesting were the last days of our dear Fanny! You were happy indeed in being with her, and hearing the heavenly words which flowed from her lips. Who could have wished her to have continued longer in this dark world? Dear as she was to all who knew her, we cannot mourn that she has obtained that release which she so ardently longed for. Dear R. and C., I trust that the absence of these dear friends (a mother and sister) is made up to you in the presence of your Savior. You will soon join them in that heavenly world where there is no more sin nor sorrow, and where God will wipe away all tears from your eyes.

"Yours, with sisterly affection,

"MARY ANN."

In writing to another friend, she says, "The pure spirit of our Fanny has now found rest in the immediate presence of her Savior. Angels have welcomed her to the abodes of the blessed. With the hosts of the Redeemer she sings the 'song of Moses and the Lamb.' And shall we mourn her absence from a world

like this? Shall we sorrow because our heavenly Father has so soon taken her to himself? No, dear N., I think you will join me in saying, we will rather rejoice because she is now with Jesus. Will you write and tell me further respecting the last hours of our dear Fanny, and her dear parent, who has now joined her in a better world?"

To a friend just recovered from illness.

"Dear Mrs. C.,

"Mary mentioned that you had been afflicted with sickness; but you have a support which will not fail in the greatest extremities. Does not the believer derive the highest happiness from the assurance that 'the Lord reigneth?' All things *shall* work together for good to them that love God.

"The power of religion was remarkably exhibited in the death of Fanny Baker. How happy was her exit from this world of sin! How sweetly she slept in Jesus! Who would not wish to possess that religion which sustained her so wonderfully in her last moments?"

To R. E. G.

"*July*, 1819.

"Very dear Friend,

"How delightful is the solemn stillness of a summer's evening! How favorable to meditation! While we view the face of nature by the mild rays of the moon, while the world rests, and her tired inhabitants have paused from trouble and turmoil, the recollection of absent and beloved friends presses sweetly on the mind, and the heart glows with rapture, when we think of a bright world above, free from the pollutions of sin, where those who are joined in heart by the bonds of Christian love, will enjoy each other's society for ever. Do we not suppose, dear R., that some of our friends have already reached that world of glory? Have we a hope that we shall hereafter join them in 'ascribing glory and honor, blessing and power, unto him that sitteth upon the throne and to the Lamb?' If this is our hope, what manner of persons ought we to be in all holy conversation and godliness! Who would not willingly relinquish the short and unsatisfying pleasures of this

life? Who would not take up the cross and follow Jesus, who alone is altogether lovely; who alone can reward his followers with everlasting peace? While I ask these questions, I am led to lament the inconsistencies of my own life, that my affections are still so much engaged with the world, and that I do not live more devotedly to God. I trust, dear R., that you have not to make these complaints. Have you joined yourself to the Lord in an everlasting covenant? Do you enjoy that peace of mind which arises only from the sanctifying influence of the Holy Spirit? If so, though you will undoubtedly experience trials from the wanderings of your own heart, yet, your trust being in God, you have a sure dependence. He will assist and sustain you.

"The circumstances you mention respecting our departed Fanny, were truly interesting. The power of religion was remarkably exemplified in her triumphant death. O, that it may be so with us at the close of life! Happy will it be for us, if we shall be thus supported through the valley of the shadow of death.

"This evening, I have heard a very animating lecture from Mr. P. What an unspeakable blessing is an engaged and faithful minister, one who feels the worth of the soul!

"Your friend,

"Mary Ann."

To A. T. O.

"Your question, 'whether I am determined to live wholly for Jesus?' I must answer by saying that I daily make that resolve; and, ah! my friend, I daily violate it. Every day, every hour, I have reason to lament my conformity to the world. In this evil heart, pride and selfishness are constantly arising; and, instead of taking the cross and denying myself for Christ, I often find myself following him 'afar off.' Notwithstanding this, I sometimes think I do love the Savior above every earthly object, and feel as though I should never again interest myself in the vanities of life."

Saturday Eve.

"This sweet evening, I suppose, we may feel a confidence of uniting with many of our beloved friends in prayer to our heavenly

Father. Yes, dear Mary, distant as she is from her native land, on the 'wide world of waters,' joins in the sweet employment, and remembers America and her distant friends."

The following letter will be read with interest, not only because it shows the feelings of the writer on the subject of missions to the heathen, but on account of the graphic description it contains of a scene which is still fresh in the minds of some now living.

To S. K.

"Dear Friend,

"On Saturday, I witnessed a most solemn, interesting, and affecting scene. At Park Street church, a large assembly collected to hear the parting address from the missionaries who are about sailing for Owyhee. Mr. Fisk offered the introductory prayer, and, after the address by Mr. Thurston, Thomas Hoopoo arose and addressed the assembly. His appearance was interesting; and it seemed the more so, from the recollection that he was the countryman and friend of Obookiah. It was inexpressibly affecting, to hear him who, a few

years ago, was in a heathen land, ignorant of the way of salvation, 'without hope and without God in the world,' speak to a Christian audience on the worth of the soul, the preciousness of Christ, and the importance of sending the gospel to those nations who had so long lived in darkness. Seven of his countrymen were present. He afterwards addressed them in the Owyheean language.

"At the close of the exercises, after most of the people had dispersed, he conversed with his countrymen and others, and, at the request of a friend, offered a short prayer. Many were in tears. Who could refrain? I could not. This mission seems to excite much interest. I think there are about twenty attached to it, and among them four natives. Perhaps, dear S., we shall live to hear that the inhabitants of the Sandwich Islands have 'cast their idols to the moles and to the bats.'"

Towards the close of the year 1819, Miss Odiorne visited Saco, Maine, where she was very useful in the family of a relative. She appears to have been pleasantly situated in

this family; and she enjoyed religious privileges for which she was exceedingly grateful. Her letters breathe a spirit of deep and growing humility, and strong desires that all her dear friends might become the sincere and devoted followers of the Lamb.

Jan., 1820.

She writes as follows: "As the Christian's life is emphatically a life of warfare, I cannot suppose you have enjoyed uninterrupted peace; but I hope you have not always been obliged 'to hang your harp upon the willows.' Dear H., how important that we should feel deeply the entire depravity of our hearts, and our inability to save ourselves. May we each realize that we are spiritually 'poor, and blind, and miserable.' Surely, no one has more reason to acknowledge this, than your unworthy Mary Ann."

Saco, Jan. 15, 1820.

"Dear C.,

"I have been here nearly five weeks, and am pleasantly situated. Opportunities for religious instruction are frequent, and I only

need a heart more weaned from the world, and more devoted to the service of God. Have you concluded to join the 'Sisters' Circle?' "

Feb. 5.

" Dear S.,

" I sincerely thank you for your last letter, but was very sorry to hear of your illness. These light trials serve to remind us that 'man is born to trouble;' and they ought to make us feel that this world is not our home. 'In mercy, God forbids us here to taste a long continuance of happiness;' yet, how trifling do the afflictions of life appear, if we have a treasure in heaven! You observe, we may not meet again until we meet at the bar of the Almighty. The thought is a solemn one. Oh, may we then meet in Christ to part no more!——A veil obscures the future from our view; yet, by the blessed light of revelation, our thoughts may pierce this veil, and look beyond the tomb. Oh, that we may be prepared for the awful change from time to eternity!"

The following extract shows that she was sometimes troubled with serious doubts as to her own spiritual state; it shows also that when they occurred, they led her to strict self-examination to ascertain the cause, and to the throne of grace for a remedy. For many years before her death, she seems not to have suffered any painful apprehension respecting her interest in Christ.

"*Exeter, May* 20, 1820.

"Dear A.,

"How wonderfully is the grace of God displayed in his pouring out his Spirit upon our land. O, that I had a heart attuned to feel and speak his praise! But, dear A., I am in an unhappy frame of mind,—blind, dark, stupid. Do not think these words, of course. May I not hope for an interest in your addresses to him with whom fervent prayer availeth? Ask that this ungrateful heart and stubborn will may be entirely subdued. I know that there is a 'fulness in Christ,' and that he is willing to receive all who come unto him; but I am full of unbelief, that worst of sins."

"*Malden, Aug.* 1, 1820.

"Dear C.,

"I often look back upon the time I spent at Exeter, with emotions of pleasure and regret,—regret that it was not better improved. The solemn scenes I witnessed ought to have left a deep impression on my mind. Why is it, when we see our earthly comforts so frail, we are not more careful to lay up treasure in heaven? Is it not because the heart is hardened by sin, that man is thus blind to his best interests? Dear C., I often think of you with affection. O, may we not only be united in mutual love, but in love to Christ!"

Nov. 7.

"I feel myself unworthy to be a member of that dear 'Circle,' of which you speak so affectionately; and I can sincerely adopt, as my own, the expressions you use in relation to it. May this union be permanent, profitable here, and 'perfected' in 'the bright world above.'"

To a friend in a desponding state.

"*Jan.* 21, 1821.

"Dear Friend,

———"Perhaps, since your letter was written, you have become more assured of your interest in Christ. It appears to me you have looked too much on the dark side. From what I know of your feelings, they seem like those of a Christian. Is not that sense of entire unworthiness, which you express, an evidence that your mind has been enlightened? We have no reason to hope for consolation in contemplating our own hearts. But if we could fix the eye of faith steadily on the atonement made for sinners, and even the chief of sinners,—on him 'who bare our sins in his own body on the tree,' how would the burden be removed! O, may we more fully realize the sufficiency there is in Christ, and more firmly trust in him!

"The present is a season of more than usual gloom with me. I hope we shall not have our portion in this world."

"*Jan.* 13, 1821.

"My dear Friend,

"Have you, indeed, been led to view

yourself a sinner, and, feeling your need of a Savior, to trust in him? Has my dear friend found that peace which passeth understanding; and has she been enabled to lean on the Redeemer, and to say, with David, 'whom have I in heaven but thee, and there is none upon earth I desire beside thee?' The intelligence that the friends we love have set their faces Zionward, is the most interesting we can have respecting them.

"If dear A.'s late distressing sickness has been the means of turning her heart to heavenly things, I trust she regards it not as an affliction, but as an unspeakable blessing. Let our hearts praise our heavenly Father.

"Is it possible that we three, once so united in the pursuit of worldly pleasure, shall be found walking together in the path of life, and finally attain to that 'rest which remains for the people of God?' This is implied in the hopes we entertain; may they not prove delusive. You mention a fear of being deceived. We certainly ought not to rest with slight evidence of our union to Christ. For, when we look around us, and see many who once appeared to love religion, become entirely indif-

ferent to its requirements, have we not reason to suppose there is danger of self-deception? It is no small thing to be a Christian, a child of God, an heir of eternal glory. How important, my beloved friend, that we should be assiduous in examining the foundation of our hopes, and constant and earnest in our petitions that God will not suffer us to deceive ourselves.

"If our hearts have been renewed, we shall, undoubtedly, experience many severe trials in subduing these remaining corruptions. I believe Christians usually meet with more distress in this than in any other way. Prone as the heart is to sin, departure from God is easy, and, without watchfulness and prayer, we know it will be certain. I hope, dear A., it will not only be our desire to be Christ's, but to be *like* him."

"*March* 27, 1821.

"I have lately thought more than ever of making a profession of religion, and suppose that I shall soon. O, may I have correct views on this subject, right views of the Savior,

and of the ordinance instituted by, and in memory of, him!"

May 16, 1821.

"——The death of Mr. B. was indeed affecting. 'What is our life? It is even a vapor, which appeareth for a little season, and then vanisheth away.' To-day, we may be in the full enjoyment of health and all the good things of this life;—to-morrow, called to give up an account of our improvement of them. It is certainly a melancholy proof of the hardness of our hearts, that such instances of sudden death do not more deeply affect us. How awful the thought, to be without hope in the last gloomy hour,—without an interest in him whose righteousness alone can avert the wrath of an offended God! O, for a disposition to live in constant preparation for eternity! This can come only from above."

Aug. 4, 1821.

"Earthly friendships, like every earthly enjoyment, is uncertain. But, among those who are *one in Christ*, there seems to exist a union of feeling which will be permanent,—a union

which cannot be found among the votaries of this world. And how shall we know whether we are of the happy number, except by examining ourselves, to see if our attachment is strongest to those who bear most of the image of Christ?"

Aug. 21, 1821.

"Dear Miss H.,

"It is with emotions of sincere respect and affection, that I address one whom I so highly esteem;—emotions which ever accompany the remembrance of my beloved instructress. I now often fancy her surrounded by youth, imparting instruction best adapted to enlighten the mind. I think of her on her way to the Academy in the morning; and, after having fulfilled her duties, returning at evening with a frame languid and weakened, but with a mind ever active in promoting the good of others.

Thus fancy paints her:
And, though apt to err,
Perhaps errs little,
When she paints her thus.

Often does memory recur to the happy hours I have spent in her presence, when her example and instructions have inspired me with desires to acquire useful knowledge, to live a godly life, and to be an instrument of good to those around me. Those were some of the happiest hours of my life. I still realize their salutary influence, although with much reason to lament my misimprovement of them."

* * * *

"I do love the works of nature—the mild light of the moon—the glorious beams of the setting sun. You have sometimes expressed a wish to know my enjoyments. This is one of them: I love 'to trace the forest's shady scene,' to view the lofty trees, the various plants and flowers which ask no human culture, and to see innumerable insects, all alike displaying the workmanship of Him who made them. How often and how forcibly do Milton's beautiful lines occur to my mind!

'These are thy glorious works, Parent of good!'

With the volume of nature and inspiration both open before us, how truly valuable are our sources of information!"

Sept. 13, 1821.

"Dear S.,

"How destructive to piety is a worldly spirit,—totally opposed to the spirit of Christ! How true the observation, that 'the frowns of the world are far less dangerous than its smiles!' I often find myself forming plans and indulging hopes which are illusive, and yet it has been and still is my desire, that I may never find that satisfaction in any of God's gifts which will lead me away from the giver.

"I wish you would give me your sentiments as to the manner in which the Christian should associate with the irreligious, and how far he may, with propriety, join in the conversation of the world. You know something of the unprofitableness of common conversation among numbers who are considered amiable, intelligent, and even religious. To those who are constantly in the habit of hearing it, I fear it becomes less disgusting. How often, in society, especially female society, will the most frivolous conversation be continued hour after hour, with, perhaps, hardly an observation worthy of being repeated! and yet, 'for every

idle word,' we must give account at the judgment."

Oct. 2, 1821.

"Dear Sister,

"Much have I thought of you since the decease of your father. His sickness and death must have been inexpressibly painful to you; but you mourn not as 'those who have no hope;' and I trust you possess a peace of mind of which no trial can deprive you. The union of those we love, after all their trials on earth, with the spirits of the just in heaven, should be to us a subject of joy. But the dark valley of death will always be dreadful. When the mortal remains of a dear friend are deposited in the grave, and the bitter reflection comes up, 'we shall see his face no more,' nature will shrink. How happy are those who, in such a season as you have passed, can not only bow submissively, but love and bless the hand that afflicts, saying, 'he doeth all things well!'"

Dec. 5, 1821.

"My dear S.,

"I attended a very interesting monthly prayer meeting at Park Street. The last letter

received from Mr. Newell, addressed to Dr. Worcester, was read. Mr. Evarts observed that it was an affecting consideration, that both the writer of the letter and the one to whom it was addressed were removed about the same time.

"The letter gave an account of the last sickness and death of Mrs. Poor. She was ill about ten days. She was exceedingly happy in the prospect of death; and Mr. Poor wrote to his brother, that he had been so absorbed in joy and gratitude at the manner of her departure, that he had not then fully realized the bitterness of his misfortune. She, as well as Mr. Newell, must be a great loss to the mission. But he who put it into their hearts 'to cross tempestuous seas, cheerfully forsaking kindred, country, friends and ease,' can and will raise up others to supply their places."

CHAPTER IV

Extracts from her Journal.

It is probable that Mary Ann kept a private journal of her feelings, from the time of her residence at Bradford. Most of her papers, however, were destroyed when she left Massachusetts. A few fragments remain, from which some extracts will be given.

During almost the whole of the year 1821, she was in a state of spiritual darkness; her mind was disturbed with perplexing doubts; her heart was pained with the iniquity which prevailed about her; and her feelings sometimes found utterance in bitter lamentations.

Feb. 10, 1821.

"Have experienced much doubt and distress, of late. I think, however, this gloom which I so often feel, may be partly constitutional. I hope I shall not rest short of Christ."

March 4.

"I am distressed for myself, for my family, for this town. O, that the Lord may not visit us according to our sins, but according to his great mercy. When I see the Sabbath neglected, or spent in employments totally opposed to the nature of that holy day; when my own thoughts are wandering on forbidden objects, while they ought to be aspiring after communion with, and entirely engrossed in love and thankfulness to God; when I see errors prevail, and those who profess to be followers of Christ walking after their own lusts, or neglecting the performance of Christian duties, thereby causing reproach to fall on the cause of the Redeemer; when I see these things, and many more, what shall I say? Lord, leave us not to ourselves; but where iniquity abounds, may grace much more abound.

"O, that I could have a constant sense of the fulness there is in Jesus Christ, and unfeigned contrition for sin.

'Strike, mighty grace, my flinty heart,
Till melting waters flow,
And deep repentance drown my eyes
In undissembled wo.' "

Fast day, April 5.

"This day is set apart for fasting and prayer. The time seems short since the last day of this kind. I do not see that I have grown in grace. I am, apparently, as stupid as I was then. I have seen some seasons when I thought I felt the power of divine grace; but, ah! how few! Oh, how I have wandered and loved to wander! How changeable, how deceitful, is this corrupt heart! Oh, for a deliverance from the selfish feelings which predominate in my mind! In looking forward to another year, how uncertain does every thing appear! May I be prepared for every event that awaits me in the providence of God!"

May 8.

"My friends have this day left home, and I have now sufficient opportunity for self-examination. I hardly dare look within. It is all 'evil, and that continually.' My heart is all wretchedness. No enjoyment in prayer,—every reason to fear that I am destitute of grace.

"How uncertain and fleeting are the things

of time! and yet my heart rests upon them as though they were durable.

May 13.

"I have had many distressing inward conflicts. O, for a heart to overcome and choose Christ for my everlasting portion.

"My mind is filled with anguish. I see nothing before me but gloom; but it is all owing to myself—my own stubborn will. O, that he who searcheth the heart, who knoweth all my sinfulness, might bring me to bow in all things to his holy will."

On the next Sabbath, her feelings were of a less distressing character. She writes, May 21,—"Somewhat awakened; more willing to give up all for Christ; more heart to seek with earnestness the grace of God."

June 6.

"Estranged from him whom it ought to be my happiness to love and serve. O, how dreadful are the effects of sin! Have, of late, seen many moments of extreme gloom, but, at times, have felt a desire to be entirely con-

formed to the will of God. Have seemed to possess a spirit of prayer, and frequent desires to be kept from temptation.

"The face of nature looks lovely, but this cold heart does not glow with corresponding emotions of gratitude to the Creator of all these glorious objects. Ah, my wicked heart, where will you lead me? Inevitably down to the gates of eternal death, unless almighty grace prevent me.

'O thou who hear'st when sinners cry,
Though all my crimes before thee lie,
Behold them not with angry look,
But blot their mem'ry from thy book.

Create my nature pure within,
And form my soul averse from sin;
Let thy good Spirit ne'er depart,
But write thy law upon my heart.'"

June 10.

"It seems to me that my life will be short, and that I shall not live to see old age. Have been reading the life of Spencer. O for that devotion of spirit which characterized that youthful, yet eminent servant of the Lord!"

Sabbath, June 24.

"We have all been preserved another week, and have been permitted to open our eyes on another beautiful Sabbath morning. How sweet to the Christian, whose heart is right with God, must be the reflection, that, after a few more earthly Sabbaths, he shall safely reach the haven of *eternal* rest. Ah, when a few more weeks, or months, or, at most, years, have elapsed, we, who are now so busily engaged in the pursuit of temporal good, shall all have passed the Jordan of death, and our eternal state be for ever fixed. I have been reading a paper recommending, to all Christians, united prayer for the outpouring of the Spirit. I wish I had a heart to join with *fervency* in this union. O! to look around and see the indifference which prevails, even among those who profess to love religion! It is enough to make those mourn who have any feeling, and to excite a spirit of prayer."

Sabbath Eve, July 29.

"Have realized a little more than usual; but worldly desires and trifling thoughts have

occupied my mind some part of this sacred day. O, when will the time arrive, that the petty disappointments and trials I experience, shall cease to distress my mind, and in Jesus centre my affections and desires? O, how ungrateful I am,—how do I forget the mercies I receive at the hands of God, and dwell on the troubles I experience! the latter, how few, compared with the former! Although I have but few causes for discontent in *temporal* things, my soul is often filled with anguish; and when I look for the cause, I generally find it in a departure from Him who is the source of all true comfort. Yes, it is when I hope for happiness from the objects of this world,—it is when I 'lean on an arm of flesh,' that the bitterest disappointments are my lot. I have prayed that I might never find that happiness in this world's good things, which would prevent me from seeking after that which cometh from above; and I do still make this request. Indeed, I have learned to expect disappointment in every anticipation of earthly pleasure; and it is well that I should; for 'trifles light as air' draw my mind from religion.

"Have this eve been permitted to say a few words to my dear brother H., on the importance of keeping the Sabbath, and attending to the concerns of his soul. O, I did feel that I could have plead hours with him,—could have entreated him, with tears, to 'flee from the wrath to come.' Oh! Oh! I cannot bear to see those I love going on in ignorance and irreligion, choosing the pleasures of sin, and the misery of the world of wo, rather than the enjoyment of God's favor. But, ah! how little do I live before them as one who feels the importance of these things! How little does my life and conversation testify to the excellence of wisdom's ways! O that I might henceforth be more faithful, more prayerful, more decided, in serving the Lord.

"Have spent part of the day in perusing Mrs. Newell's letters. O for that spirit which enabled her to leave kindred, country, and friends, for Christ's sake!"

Aug. 26.

"Heard the Rev. Mr. C. from these words: 'My people is destroyed for lack of knowl-

edge.' I think I feel an enjoyment in hearing good preaching, which I do in nothing else. But I do not rely on this as an evidence of grace, because it may, very possibly, arise from unholy motives."

Sept. 3.

"I will now resolve, that, henceforth, I will be more reserved, more modest in expressing my own ideas, more attentive to those of others;—that I will endeavor to cultivate a deep sense of my ignorance, weakness, and unworthiness,—will make it a subject of prayer; that pride and self-conceit may be subdued, and that the grace of God may overcome the selfish spirit which so prevails in my heart."

Sept. 9.

"This day, I have received a visit from a beloved friend, after a separation of three years. Sickness has taken the bloom from her countenance, but it seems to have drawn her nearer to God. It seems probable we have met for the last time. O that I may be prepared to meet her in heaven!

"O, how I long for more stability of mind; more fixedness in the service of God! I sometimes have occasion to weep, as I have this day, on account of peculiar trials: but I do hope it will be ordered for my good,—tend to make me more humble; for I do need the grace of humility; and I will now apply for it to Him from whom cometh every good and perfect gift."

Oct. 11.

"Yesterday, walked to Boston. Heard Mr. Wisner. Rom. vii, 13, last clause. O, I wish I could constantly realize the evil of transgression against the great and holy Jehovah. In order to this, I must strive to get proper views of his character, and of my infinite obligations to love him with all the heart. 'Is it not reasonable,' said Mr. W., 'that love should correspond with love?—that while one descends in benefits, the other should ascend in gratitude?' O, it is reasonable; and I hope I shall be able to centre my affections on Him in whom I live and move and have my being."

Oct. 28.

"My mind, this morning, I think, is more solemn than usual. I have been enabled to pray with more fervency for a 'clean heart' and a 'right spirit.' My sins rise before me as mountains, separating me from every thing good. My life appears like a continued course of disobedience; but the blood of Christ is sufficient to cleanse from all sin, and it is only a broken and a contrite heart which I need. If I mistake not, I feel a disposition to banish the world entirely from my mind."

Nov. 18.

"This day, have heard two good sermons from Dr. B. Ex. xxxii, 26. He requested each one present to apply to themselves the question, 'Am I on the Lord's side?' How important is that question, and how important that it should be decided now! With what power will that solemn question,—'was I on the Lord's side?'—force itself on our minds in that hour when all who sleep in the dust shall awake and come forth!

"Last evening, I received an interesting

letter from dear N., in which she informs me that R. is about joining the church. I am glad to hear it, and hope she will adorn her profession. O, that I could now feel prepared, and had a favorable opportunity to comply with the same duty!"

Jan. 22, 1822.

"'The world passeth away.' Another year has passed rapidly away. So much less remains of the period allotted to me on earth. God has been very merciful to us. Our number, as a family, remains undiminished; our temporal comforts are continued, and sickness has not entered our dwelling. Our Father in heaven has been merciful. But what have I to record on our part, but ingratitude? Alas! our spiritual state remains the same. We seem to live as though this world did not pass away. We fix our affections on the things of this world, and not on things above. May the year on which we have entered, witness us attending diligently to the things which belong to our peace.

"Spent the last Sabbath in Boston. Eve-

ning,—I was gratified by hearing Mr. Temple, who is about to sail as a missionary for Western Asia. An interesting sermon. 'Christ is all, and in all.' 1. He is all and in all in the kingdom of nature. 2. In the kingdom of grace. 3. In the kingdom of glory. Mr. T. has the appearance of one, and, I presume, is one in reality, to whom 'Christ is all and in all.' Blessed are those who have this Savior for their portion, and the 'mansions' in his 'Father's house' for their home."

Feb. 17.

"If I mistake not, I have felt, for two weeks past, more solemn than usual, and a stronger desire to profess the religion of Christ. O, for divine grace to establish this wavering, unbelieving heart in faith, that I may not be turned aside by every wind of doctrine—by every temptation."

Feb. 24.

"It appears to me that I have been enabled, of late, to turn from the world, and to find unusual consolation in looking unto him who will never fail those who put their trust in

him. O, how bitter would be my feelings, if I had no hope but in myself and the perishable objects around me!

"May God, in infinite mercy, visit this family; may it become a house of prayer—a place where His name shall be known and loved."

April 4. *Fast day.*

"In looking back on the three last anniversaries, I can very nearly recollect my situation and feelings. The last year has brought but few changes. I think my heart is not quite as much engrossed with the things of this world as it was at the last anniversary. I hope I shall be able to live for eternity, and not only profess the name of Christ before men, before another year passes away, but have a heart to follow him, not 'afar off.'"

May 5.

"Last evening, I think I came to something like a resolution to forsake all for Christ, and to seek earnestly for grace to enable me so to do. I believe I then had some spiritual enjoyment—some meltings of heart—some views of

the blessedness of religion. I have felt unusually solemn this day; and, although my own strength is perfect weakness, yet I think I can trust in God, believing that he will enable me to serve him. I have no hope but in his mercy. I have now nearly decided respecting a profession of religion.

June 20.

"How great the changes which a few weeks will bring in this changing, dying world. Since I last wrote in my journal, I have lost a near friend,—I may say, two friends; one from the midst of us, the other more distant. The deaths of Mrs. C. and Mrs. S. I feel ought to have been better improved. I do now realize that earthly good is unsatisfying—that death may be very near.

"Perhaps this is the last Sabbath I shall spend on earth. Perhaps I shall not even have the opportunity of making a public profession of religion. O, then let me improve the day. May God, in his infinite mercy, grant that Christ may be my portion, that, whether living or dying, I may be the Lord's."

CHAPTER V.

Residence in Boston;—Her Public Consecration to Christ;—Extracts from her Journal;—Letters.

After the death of the relative alluded to in the preceding chapter, Miss Odiorne remained some years in the family, superintending its concerns, and directing the education of the children. In this employment, she found ample opportunities for the exercise of her benevolent feelings; and, while conferring important benefits upon others, was herself rapidly acquiring the qualifications needful to prepare her for the responsible station she was afterwards to occupy. Her religious privileges were precisely adapted to her necessities. Under the ministry of the Rev. S. E. Dwight, she learned not only the doctrines, but the duties of Christianity. She was a member of the first Bible class established in the city;

and the earnest appeals of its conductors, the Rev. Messrs. Dwight and Wilbur, to the conscience, were no less useful, by impressing upon her mind the importance of Christian action, than were their lucid exhibitions of truth in confirming her faith.

At this period, she was connected with a society of ladies, associated for the purpose of exploring the various wards of the city, supplying the destitute with Bibles, persuading parents to send their children to the Sabbath school, and conversing, as opportunities presented, upon the great concerns of the soul. Delightful employment! Eternity alone will reveal the good accomplished by these sisters of charity, in their visits of mercy to the degraded and destitute population of our great cities.

Although Miss Odiorne had, for nearly four years, indulged a hope of a personal interest in the Savior, and was evidently a growing Christian, yet, up to this period, she had not publicly entered into covenant with God. The state of the church at M. was such as she exceedingly deplored; and she waited, from

month to month, for some salutary change. Perhaps, in this, she erred. We are not responsible for errors in the church which are beyond our control; nor does it become us to shrink from the performance of our own personal duties, because other disciples fail to act in accordance with their covenant vows. "Do this in remembrance of me," is an authoritative command, which cannot safely be neglected.

Reader, if you are indulging a hope of pardoning mercy through a crucified Redeemer, and have not united yourself to his visible people, are you acting in accordance with the dictates of an enlightened conscience? You are desirous of sharing the blessings of a true disciple. Why, then, will you shrink from his responsibilities? Take time to review the foundations of your hope, and to ascertain the governing purposes of your heart: this done, renounce that hope, or decide to comply with every known command of the Savior.

In view of her public consecration to God, Miss Odiorne writes in her journal as follows:

July 7. Evening.

"I have now made a public profession of faith in Christ;—have this day promised, in the presence of God, angels, and men, with the help of God's Spirit, to spend the rest of my life in his service. May that Spirit dwell in me; and, O that the short time which, at longest, I must spend on earth, may be spent to the glory of God! I now stand in a more responsible situation than ever. O that I may never, never bring reproach on that blessed cause which I have professed to espouse! Shall I be numbered among those who say unto him, 'Lord, Lord,' and yet do not the things he has commanded? God forbid!

"Dear Savior, let thy beauties be
My soul's eternal food;
And grace command my heart away
From all created good."

In a letter to a friend, written a few days after, she says,—"My mind was solemn. I felt a gleam of comfort, if not that settled peace that some enjoy. Pray that I may never, never injure the cause which I have professed to love."

EXTRACTS FROM HER JOURNAL.

Sabbath, Aug. 4.

"Since I last wrote, God's mercy towards me has been continued. Have spent my time quietly in this family, receiving the kindnesses which are adapted to make me feel at home, —favors for which I hope ever to be grateful; but may I be especially grateful to the Giver of 'every good and perfect gift.'"

Sept. 1.

"This morning, I was permitted, the second time, to commemorate the Savior's dying love at his table. If not deceived, it was a solemn season to me; and yet I feel that it is almost impossible for one so vain and foolish as I am to be a Christian."

Sept. 7.

"Surely, the objects of this world, on which I am prone to lean so fondly, are no better than broken reeds, constantly failing me; why, then, any longer trust in them? O, for a heart to place my warmest affections on the Savior. There alone is a firm foundation. I am ready to despise myself,—I do despise myself, when I look into this wretched heart. O, that sin

which doth so easily beset me;—why have I not strength to guard against it? Because I do not seek strength from God with sufficient earnestness. Lord, I know thy grace is sufficient. I do beseech thee, bestow it upon me."

Oct. 7.

"This is communion Sabbath; but my heart is not prepared as it ought to be. It is too much bent upon the things of the world. O, for deep contrition, in view of my exceeding sinfulness;—for such views of the Redeemer's character, and my own unbelief, as will bring me to the dust. I can truly call myself the 'chief of sinners.' Yet I have not those melting views, that self-abasement, which I ought. May God have mercy upon me."

Oct. 28.

"I have seldom or never heard two more faithful and interesting sermons than I yesterday heard from Mr. Dwight. The forenoon one was founded on the words of Daniel, ix, 3. Subject,—The importance of secret fasting and prayer. 1. The design; 2. The occasions; 3. The manner in which it should be perform-

ed, the motives to it, and the benefits resulting from a thorough performance of this duty. As to the manner of performance, he observed, we must set apart a season sufficiently long beforehand, to enable us to prepare for it; we must remember this anticipated season in our prayers; we must cherish a spirit of solemnity and humility. When the time arrives (the length of it ought to be regulated by our circumstances), we must let nothing but absolute necessity prevent our attendance to it; and if set apart in a proper manner, he observed, we should seldom find ourselves necessarily prevented. We should commence the exercises by imploring divine assistance, and not rest until we obtain a humble and contrite spirit. We should then lay all our sins before God, endeavor to recollect them separately, and dwell on them until we are humbled in the dust; then carry them all before Him, entreat Him to wash them away in the blood of the Lamb, and; as he has completely manifested his displeasure toward them in *his* death, to remember them no more against us. We should not, he said, rest until we feel in our

own souls a sweet sense of forgiveness, and then we must renew our covenant with God, to take Him for our Portion, and be his for ever. He observed that this duty, faithfully performed, would not fail to discover to us our real characters."

On a careful inspection of the preceding extracts, it is very manifest that an individual may be rapidly growing in grace, and yet so borne down with a sense of imperfection, as scarcely to be conscious of spiritual life.

The establishment of the Bible class in Park Street church, was followed with a powerful revival. Miss Odiorne took a deep interest in the meetings, and rejoiced in the success of the means of grace. Her conversation with the anxious among her acquaintance, and her letters to her impenitent correspondents, were very useful; and yet, strange as it may seem, her own heart was desolate. To such trials, the children of God are often subjected in this world. In a conversation with the Rev. Mr. Dwight, soon after the commencement of the revival, she made known to him her state of

mind. He lent her his sermon, then but recently preached, as noticed in her journal above, on the subject of secret fasting. This sermon was quite useful to her.

She occasionally, for two or three years, suffered mental depression in reference to her spiritual state. Afterwards, it is believed, she uniformly enjoyed a comfortable hope of a saving interest in the Redeemer.

Some extracts from her journal and letters will show the progress of the revival in Boston, the means which were blessed in advancing it, and the deep interest the subject of this memoir felt in every thing which related to it.

Dec. 25, 1822.

"There appears to be an increasing attention to religion, in Mr. Dwight's society. He has been visited by many who wished to converse respecting the welfare of their souls."

"*Jan.* 30, 1823.

"My beloved Friend,

"If you were now here, I know you would enjoy the delightful scenes with which we are now favored. Last evening was the

meeting of our biblical association. The number of its members is now about two hundred. In this association, the seriousness commenced. Many of its members are now indulging hope. You can hardly imagine how interesting and solemn Mr. Dwight's observations have been at these meetings. They have been made without the formality of a public address, but with all the ease and familiarity of social converse; and have been peculiarly adapted to secure attention and promote improvement.

"Dr. Payson was sent for to assist in advancing this work. He came, and, after two or three times fixing the attention of a numerous audience, by his remarkably impressive discourses, he was attacked with bleeding at the lungs, and is now confined to his chamber. He will, probably, preach no more at present, either here or to his own people. Thus, God is pleased to lay aside one instrument which seemed peculiarly adapted to promote his work of grace in this city."

To another friend, she writes,—"You have,

undoubtedly, heard some particulars relative to the revival in Boston. It has gladdened your heart, as it must the hearts of all who pray for the prosperity of Zion. The revival appears to be in a progressive state,—inquiry meetings are frequent and fully attended. I know not the number who have entertained hopes, but it is considerable. I have, several times, been in company with a number of young ladies, subjects of the work, who appear to have their hearts turned to the Lord.

"There is, likewise, a remarkable attention at Andover. The scholars in the academy are generally serious."

Feb. 11.

"You have heard much of the grace with which God is now visiting this city; and, without doubt, have united with all who love Zion, in rejoicing and praying for the continuance and extension of this blessed work. It *does* extend. I am told that new instances of conviction occur daily, and some, too, where the subjects have not been accustomed to hear 'sound doctrine.'

"Ask our dear F. if she can imagine M. O. engaged in promoting a revival. There is, at present, a great change in her. She appears to delight as much in the duties of religion, as she formerly hated them. Let me request your prayers that she may continue a faithful follower of the Lamb, and that my brother T., who now appears anxious, may be brought to submit to the Savior. I very much fear that I have not that devout and humble frame of mind which I ought to possess in order to receive and improve this great blessing. Pray for me, that I may be enabled to exercise that deep contrition which God will not despise."

Feb. 12.

"I have been reading Edwards's Resolutions, and his account of his experience. O, how desirable, and how entirely opposed to the dispositions of the natural heart, is that complete subjection of self to which he was brought! How desirable, to have every thought brought 'into captivity to the obedience of Christ!' "

March 8.

"I have been out this morning, and am told

that the revival appears to extend. Two meetings have recently been established, which, I should think, would be very useful; one for men of business—married men, and another for married ladies. It is believed that the Holy Spirit is operating extensively in a silent but effectual manner. Many Christians are united in earnest prayer and effort for the salvation of those around them. Many good ministers come as laborers; and the necessity for exertion is so great, that many get exhausted. Mr. H., of P., is now here,—a good preacher,—who has recently had a revival among his own people. On an average, there are about two meetings a day in Park Street society. Mr. D. is exceedingly animated and heavenly in his conversation. He mentioned, in a visit to us lately, this encouraging circumstance, that a meeting has been established at the north part of the city, conducted by Dea. P., a very devoted Christian, and others.

"Mr. Green is to preach, next Sabbath, at Essex Street, and to be installed on Wednesday following. Great expectations are entertained of his usefulness here. Is it not a bless-

ing to have such a man come at such a time? But his people at Reading are much to be pitied. They cannot be reconciled to lose him."

April 15.

"About three hundred in Park Street, one hundred at Charlestown, and many at Old South, and Essex Street, are subjects of this work: that is, either give evidence of piety, or are anxiously inquiring the way of salvation.

"Last Sabbath, heard Dr. B. preach. He mentioned a variety of excuses which persons make to justify themselves in remaining impenitent. He observed, that the state of mind in which persons satisfy themselves with the thought that they can do nothing, but must remain in sin till God is pleased to change their hearts, is almost the most stupifying and dangerous error that can be indulged. God's time is *now*. *Now*, 'he commands all men every where to repent.'"

April 20.

"Heard Dr. B. from the words, 'Seek ye the Lord while he may be found.' During

the sermon, he said that, in the course of his experience, he had observed that, among those who commenced attention to the concerns of their souls with a determination that their salvation should be their first object, very few remained without evidence of an interest in Christ. But, of those who made feeble exertions, and only now and then gave their attention, very few obtained such evidence. '*Strive* to enter in at the straight gate; for many shall seek to enter, and shall not be able.' I have, in this view of the subject, thought much of my dear C. I speak with diffidence, feeling sensibly my own remissness and deficiency. I have thought of her often, and it has seemed to me that, if my dear relative would seek the Savior as earnestly as she has sought the recovery of her hearing, she would find him an all-sufficient portion. Apply to the Physician of souls with desires and expectations equal to those with which you have made application to earthly physicians, and I believe you would have no occasion to complain of spiritual blindness."

June 18.

"Mr. Dwight observed, last Sabbath, with respect to the revival, that he had not seen more encouragement, at any time, than the last week.

"I am reading the life of Brainerd. O, how I do wish that I possessed his views and feelings! Will you pray for me, dear N.;—pray for me as a miserable sinner, desiring to behold the glory of God in the face of Jesus Christ?"

Sept. 7.

"I wish you could have witnessed the impressive scene which I have been permitted to see this day: forty-five persons presenting themselves, and publicly covenanting 'to live no longer to themselves,' but to him that died and rose again. The obligations connected with this solemn covenant seem almost overwhelming. How utterly unable are we, of ourselves, to fulfil them! If we look only at our own weakness, and forget that 'His grace is sufficient,' we must surely despair. The same grace that implants the seed of holiness in the sinful heart of man, must cause it to

spring up and bring forth fruit, or it will remain wholly unproductive.

"I am told that appearances of attention, in the city, continue quite encouraging, notwithstanding the lack of laborers. Mr. Dwight has been absent, on account of ill health, more than two months. Mr. Wisner has just returned. Messrs. Fay and Green are both absent. They had all become worn down with their arduous labors, and were under the necessity of travelling, to recruit their strength."

Oct., 1823.

"Dear N.,

"I have been reading over some of your letters, which has led me to reflect on my ingratitude in not making a more faithful return. Short as the time seems, it is more than five years since our acquaintance commenced. Since the summer of 1818, we have met but seldom; but I have much reason to be grateful for your constant friendship and affectionate letters. Attachments formed at school are frequently worn off by difference of situation and pursuits. This, I trust, is not the case

with ours; and I would be thankful that I may consider your dear family as friends.

"Your cousin C. made me a little visit recently, which pleased me much. I wish I had opportunities of becoming more intimately acquainted with one so interesting and amiable! Still, it seems hardly worth while to multiply bonds of attachment, in such a world as this; unless, indeed, our view is extended to the period when friendships on Christian principles will be perfected in the heavenly world, 'where all the air is love,'—holy love too,—free from those selfish affections which pollute the mind here. How pure the enjoyments of that blessed state! If we are ever admitted, we shall love others as ourselves—love all in proportion to their conformity to the image of the Eternal."

Oct., 1823.

"Your reflections on prayer were interesting. How blissful that union which exists between the true worshipers of God in every part of the world! How precious the privilege they enjoy, in being permitted, though in different and distant situations, to meet at the throne of heavenly grace!"

EXTRACTS FROM HER JOURNAL.

Boston, April 6, 1823.

"On looking at my former writings, of this nature, I find Oct. to be the last date. I think I ought not to have neglected my journal thus long. I have, in the interval, had but little of a pleasing nature respecting myself, but an abundance which I might have recorded relative to the interesting state of religion around me. Since the commencement of the revival in Boston, my mind has been fluctuating—sometimes *seeking*, sometimes, apparently for a short time, *striving* for the enlightening of God's Spirit, and sometimes exhibiting my folly and wickedness by letting concerns of a worldly nature have the predominance. When I reflect on the inestimable privileges with which I have been favored,—privileges far superior to any I ever before enjoyed; when I think of the many faithful, searching sermons I have heard, and then look at my own heart and life, I am filled with bitterness; for all these blessings have been accompanied by a heart full of unbelief and blindness. Indeed, I may look within myself, even at this season of awaken-

ing, and discover no evidence of love to Christ. The thought of my wretched condition, if yet out of Christ, sometimes almost overwhelms me; but again the concerns of the world, in a measure, erase it from my mind. The annual fast, I have, for several years, particularly noticed. The one for this year was on Thursday. Forenoon,—a most faithful sermon from Mr. Dwight; afternoon,—addresses to children and parents from Mr. D. and Mr. Humphrey.

"To-day has been communion Sabbath; and O how unworthy was I, with this impure, unbelieving heart, to sit down at the table of the Lord!"

Sabbath, April 13.

"This forenoon, a most impressive and searching sermon,—I have scarcely ever heard it equalled,—from Dr. Beecher. Text,—Luke xii, 47; 'He that knew his Lord's will,' &c. One for whose spiritual interests I have reason to, and do, feel deeply interested, appeared unusually impressed. For this, God be thanked. O, may it be permanent, and result in the sanctification of the soul! With regard to myself, the subject of this sermon

was peculiarly affecting. I do seem to know the will of the Lord. I feel that he requires my whole heart, and I believe I see this to be just,—see the law of God to be infinitely pure and strict;—that I have transgressed it every hour of my life. Sometimes my convictions of sin are exceedingly distressing; but knowing the Lord's will,—that I must repent and give my heart to Christ,—do I perform it? Ah, I fear not, though it is a painful conclusion. By reason of sin, my heart is blinded,—blind to the moral excellence of Jehovah,—blind to the perfections of Christ."

May 24.

"This day is set apart, by the church, for prayer and fasting. I shall endeavor to keep it, in some measure; but, ah! I have not the spirit of prayer. My mind remains unchanged respecting divine things. I think I desire, this day, to give myself to God, forsaking all sin. My sins rise like mountains; but present impenitence and unbelief is the great wall which now separates me from Him. I have had some sense of the reality of eternal things; but

my heart has wandered in its own evil ways, and I fear I shall be filled with my own doings. I cannot bear to think of remaining in this state of impurity. O for the sanctifying influence of God's Spirit! Afternoon.—Have attended the church meeting at the vestry. It was solemn. Mr. Dwight observed, When will Christians *ever* feel, if they do not in a season of revival? When will they labor for Christ, if they do not then? If a man will not work in harvest time, when will he work? He thought the church ought particularly to examine their conduct during this revival, and exercise deep repentance for unfaithfulness. O, *I* have reason to be humbled in the dust; for I have sought my own and not the things that are Christ's, notwithstanding convictions, and mercies, and privileges."

June 21.

"Have been reading the 'Life of Brainerd,' and, in view of his character, am filled with self-reproach. God has been very merciful, in thus far restoring me from an indisposition which alarmed me. Some symptoms of a

dangerous disorder, though slight, excited my fears. I looked at death, to see if I was ready for him; but no, I dreaded his approach. I looked at myself, and not a gleam of hope from any thing belonging to me. I looked at the character of the infinitely glorious Jehovah, and felt his just displeasure. I looked at Christ; to Him, I felt I must cling; but my mind remained dark. I searched the Scriptures, but did not see His glory. I sought the influence of the heavenly Enlightener; but my aggravated sins against him appeared as a reason why that influence should be withheld; and now that I am nearly restored to health, —now that one of those absent friends, for whom my anxieties, wishes, and prayers have been exercised, has returned in safety,—now that I have heard of the health of the others, and am receiving such various mercies, how ought I to blush and be ashamed of my ingratitude! O for a humble and contrite heart!"

Sept. 1.

"The months pass almost imperceptibly away. Time is bearing me swiftly forward

toward the ocean of eternity. O, how blindly do I pass along! how almost unheeded the chart prepared to guide me to the haven of rest! How awfully misimproved are the blessed privileges bestowed by the Giver of every good and perfect gift! The cares of the world, or rather, an idolatrous attachment, has drawn me far away from holiness and God; and now, without power to return, I can only hope in that very grace to restore me which I have so slighted. O, my foolish heart! Placed in so responsible a situation, with the power to do so much good, how just will be my condemnation, if found wanting in the final day! May God turn my strongest affections to Himself!"

The following extracts from a letter addressed to Mary Ann, by one of her most intimate friends, bear ample testimony to the excellence of her letters,—a testimony which is the more valuable, inasmuch as it comes, spontaneously, from one capable of appreciating excellence, and too sincere and upright to be guilty of flattery.

Dedham, Jan. 10, 1824.

"My first letter, bearing the date of 1824, shall be directed to my ever dear Mary Ann. In looking over my list of letters for 1823, I find four of the number from M. For these, I sincerely thank you. If our lives are spared, may our correspondence, the present year, be more frequent. Instead of an 'unprofitable correspondent,' I have ever found you the reverse. You would not say *that*, were you sensible how greatly the perusal of your letters has, in times past, excited me to form good resolutions. I will not say how these resolutions have been executed. I feel that I have profited by Mary Ann's friendly counsel.—One faithful letter, in particular, written a few months after our first acquaintance, I have perused and reperused again and again; and I trust not in vain. You know not, dear friend, how much you might effect, did you continue to warn and admonish R. She needs it now as much as then. These remarks are sincere, not flattery."

The whole of the year 1823 was a memo-

rable one in Boston. Many individuals commenced the Christian life, and many followers of Christ "afar off," were brought nigh, and were made the instruments of good to others.

Feb. 3, 1824.

Miss Odiorne writes,—"The religious interest, which prevailed so recently, has evidently declined. Still, there are some inquirers, and there is reason to hope that the spirit of fervent prayer is not extinct in the hearts of Christians."

The following letter was addressed to a very intimate friend, for whose conversion Miss O. had long prayed and labored:

Aug. 20, 1824.

"———Your kind assurance of continued affection is peculiarly grateful to me. I have heard of the pleasing attention to religion in S.; and may I not say, with some degree of confidence, that, among the young who are becoming truly engaged in the service of Christ, A. will surely be one? Will it add at all to the solemn effect of the scenes you now

witness, and the interesting addresses you undoubtedly hear, for me to say, as I can from the heart,—My dear friend, let nothing now interfere to keep you from earnest attention to the great object of salvation? You are aware that your present situation affords peculiar advantages. You also see that nothing can avail you in the final day, but an interest in Christ. The world is passing away. We are rapidly hastening toward the period when we must relinquish it, with all its endearments. Let us, do let us, lay up a treasure in heaven.

"Your affectionate

"Mary Ann."

Boston, Aug. 23, 1824.

"You inquire about the state of religion in the city. The revival has passed off. The good minister of Park Street is removed from his labors, and there is now no unusual attention to religion. Mr. Dwight's removal is a very afflictive dispensation. He will be absent at least a year. The pulpit is now supplied by Mr. B., a young gentleman from New Jersey."

To a very dear friend, who was, apparently, without a saving interest in Christ, she writes:

"Dear C.,

"Did you ever think particularly of that text, 'Ye shall seek me and shall find me, when ye shall search for me with all your heart?' Think of it,—with *all your heart*,—and then the promise is sure. Another is something like this: 'Ye shall know, if ye follow on to know the Lord.' I do believe that God will manifest himself to those whom nothing else will satisfy; and where a person makes it his first object, to obtain the grace of God, he will receive it. Let us be earnest in this all-important concern. In the final day, we shall not regret any exertion made to secure our salvation."

JOURNAL.

"How mercifully has my unprofitable life been prolonged! Why has it not been said of me,—'Cut her down; why cumbereth she the ground?' Since the last date, I have remained stupidly cleaving to the dust, loving and serving the creature more than the Crea-

tor. I have been somewhat tried in those objects to which I have been inordinately attached; and it appears as though God has severer trials in store for me. May he make use of those means most consistent with his will, to bring me to himself. I desire not to choose the means, but to pray that I may not be left to myself."

"Death has been uncommonly busy around us this winter. I suppose you have heard of the death of my grandmother B. When we *see* death,—when it enters the circle of our friends, and removes some beloved object, we seem to realize, for a moment, its solemnity and certainty. But how soon the impression is erased! Surely, we shall look on this world as a dream, when we enter the world of spirits."

March 14.

"We now have, at Park Street, the privilege of hearing Dr. Payson preach. He is supplying the pulpit for five or six Sabbaths. He is a very forcible preacher. You have, no doubt, heard much of his character.

"The last letters from Mr. Dwight left him in Italy. His health is improving. At the monthly concert, a letter was read from him, giving an account of his visit to the Waldenses in the valleys of Piedmont. He said he was the first American who ever visited them. Among many inquiries respecting his country, they asked him a question which had been frequently repeated during his stay in Europe: 'If the people here were not often attacked by the wild Indians.' They received him very affectionately, and he was much gratified with his visit."

CHAPTER VI.

Resides at Malden;—Letters, 1825 *to* 1828.

For more than three years, Mary Ann had resided in Boston, in the family of Mr. C., and had taken the charge of his children. Her religious privileges were numerous; and notwithstanding some severe trials, and much mental despondency,—which has been often alluded to in her journal and letters,—she had, manifestly, made great progress in the divine life. Her views of doctrinal truth were established, and she had become favorably known to an extensive circle of acquaintance.

In the month of May or June she left Boston, and returned to the paternal roof. Soon after, she writes, "I have commenced the volume of Natural Philosophy which you recommended, or rather my father has commenced reading it to me. I think I shall proceed with pleasure in the study.

"I have just been wandering a little, to view the beauties of nature, rendered more beautiful by the rays of the setting sun. The country is at this time delightful. I enjoy it much, and believe I have done as F. desired,—not to yield to despondence. I think I have possessed more peace of mind, since my return home, than for some time previous."

To another friend she writes,—

"Mr. C. has closed his house, and taken his daughters with him to S., to spend the summer.

"I have, therefore, more leisure, and am in a great measure relieved from care. Parting from the little girls, was very painful to me; but I find the country very pleasant after so long a residence in town. Boston, however, affords many privileges which cannot be found in M.; and I feel their loss."

In September, she writes,—

"I think I have, for two or three months, enjoyed more uniform peace of mind, than for a long time before. It seems to arise not from

any external circumstances, but from confidence in the righteous Disposer of all things. O, how would my heart sicken at the events of life, if I did not feel that God is the director of all. There is a sufficiency in him, and in him only, to procure happiness to the minds he has formed."

Speaking of some friends, in distressed circumstances, she says, "I cannot express my anxiety for them all; but must and will leave them, as well as all my concerns, with resignation to the will of my Father in heaven."

In October, she visited her friends in Haverhill and Bradford, and speaks of this visit in her letters as being very pleasant and useful to her.

During the year 1826, Miss Odiorne visited her friends at Exeter, Randolph, Quincy, &c. Her letters breathe a filial spirit; and it is evident that the trials she had experienced, were instrumental of weaning her from the world, and leading her to place more unlimited confidence in the dispensations of the divine government.

Jan 11.

"Have you been in ———? It is a pleasant place. The people are social, many of them interesting; and if we are willing to lose sight of *religion*, we may enjoy much in the society here. But, little as I bear of Christ's image myself, I do certainly feel most *at home* among those who love to speak of him, and to acknowledge themselves his humble followers."

Jan. 30.

"I thank you, my friend, for your wishes respecting my happiness, and trust your desires for my spiritual welfare are accompanied with prayer. I do think it is my desire to grow in grace; yet I make but small progress,—have to lament the darkness of my understanding and the hardness of my heart, and am ever constrained to say, 'Lord, open thou mine eyes.' How precious is the assurance, that we have an Advocate who has passed into the heavens, even Jesus, and that he has sent the Comforter, the Spirit of truth, to teach us all things necessary here; and that what we know not now, we shall know hereafter. How blessed the hope, too, that through his heavenly

influence we shall be made meet for the inheritance of the saints in light,—be made holy; that, in the bright world above, we shall be freed from selfishness, and that there God will be all and in all.

"Dear H., you have felt the force of these consoling reflections; and does not joy thrill through your bosom, when you realize that you belong to the household of faith, and may claim kindred with the multitudes now on earth and multitudes already in heaven, whose understandings and hearts are expanded and filled with the fulness of God?"

March 15.

"I am quite dependent on *friends* for comfort; not that I want many, but such as I can love, such as can overlook my numerous failings, and love me.

"I must hope, that you will find comfort in religious exercises, if you have not already found it. If you resign yourself to God, you will find that submission to his will will produce unspeakable consolation in seasons of affliction,—and in this life, who is exempt from trouble?—and add enjoyment in seasons of

prosperity. I feel more and more resolved to seek my happiness, where only I am convinced permanent happiness is found. Dear A., after so deep conviction of your need of a Savior, and of the frailty of earthly good, you surely cannot again take the world for your portion. No, 'believe in the Lord Jesus Christ.' Say, 'though he slay me, yet will I trust in him.' I will spend my life in seeking his favor; for what am I profited, if I gain a world, and lose my soul?

"No doubt you have heard of the death of Mr. Fisk, the missionary to Palestine. It seems very mysterious, that he should be removed in the midst of great usefulness, for we have every reason to suppose, that he was a very efficient missionary; but it is pleasant to feel, that he was called to his heavenly rest by the Being who knew best how long it was expedient for him to remain upon earth."

March 20.

"I hope you have recovered from your cold, and enjoy more peace of mind than you did when I last saw you. 'In me ye shall have peace.' This is a delightful promise, and you,

dear F., have experienced the truth of it in times past. I trust you experience it now. I sometimes have hours when I long to converse with you on those subjects which interest all who love the Lord Jesus Christ.

March 23.

"My dear Friend,

"Your situation is changed since I last wrote. You have now new objects of interest, new prospects of usefulness and enjoyment. But still, I trust, you retain something of that affectionate regard you used to express for me. I think of you very often, engaged in domestic management, and quietly settled as the wife of a pastor. But though circumstances are changed, I cannot feel that you are, but must still remember you as my dear N., with whom I have passed so many pleasant hours, and whose friendship and correspondence I still hope to enjoy.

"T. seemed depressed, on account of the recent death in your sister's family; but I trust she has found comfort before this. Surely the Savior does fulfil, to those that love him, that sweet promise, 'In me ye shall have peace.'

I have never realized more than I have lately, the delightful privilege of trusting in him; and I have never felt more deeply that his loving-kindness is better than life. Tell me, dear N., do you not find his grace sufficient, enabling you to perform the duties now incumbent on you?"

Exeter, May 2, 1826.

"Dear F., and L.,

"While I sit alone, this evening, in my chamber, a thought of you secretly presents itself, and seems to exert a constraining influence, inducing me to write. I think often and affectionately of you, and particularly is this recollection associated with my thoughts of heaven. It comes with peculiar sweetness, when I can feel that I love the Savior; for I say to myself, I have dear friends who love and trust him too. We are united in his service now, and, I trust, we shall unite hereafter in ascribing praise and dominion unto him in heaven.

"We shall then be like him, for we shall see him as he is. I sometimes feel myself nearly on the verge of that eternal state; time

seems so short and its concerns so unimportant. I then pray, that God would enable me to glorify him in death.

"There have been a few very interesting conference meetings, since I came to this place. I am pleasantly situated, and shall probably remain here a month or six weeks longer. This house was, for many years, the residence of my grandfather Odiorne, who, until his death, about seven years since, was distinguished for piety. He was one of the most heavenly-minded persons I ever knew. The few years before death, he seemed to have relinquished all care for this world. During his last sickness, he did not recognise his nearest relatives; yet, if a word was said about *Christ* or *heaven*, he would be all alive to it, and would often break forth in prayer and praise."

Such instances are not uncommon among those who, like the beloved disciple, have been eminent for piety during a long series of years, and when they occur, they afford a beautiful exhibition of the power of religion. The love of Christ once deeply implanted in the soul, as

a principle, renovates and transforms the whole man; and when every thing earthly fades from the memory, this theme will continue to awaken emotion until the disembodied spirit takes its upward flight to the celestial world.

The following very interesting letter was directed to one of her most intimate friends, who, with very frequent seasons of convictions, was still, for a long time, without hope in Christ. While others despaired of her ever becoming a true disciple, Miss Odiorne persevered in directing her attention to the Savior, on every suitable occasion, and with such kindness and humility, that it won upon her feelings and disarmed her of all her prejudices. And, at length, after the lapse of not less than nine years of persevering effort and prayer, she had the happiness to see that beloved friend a humble and devoted follower of the Lamb. In a letter to Mr. Clark, written after the death of his wife, the individual alluded to thus writes:

"Mary Ann was a long tried and much loved friend to me. She was more than a sister. She was, I think, the instrument of leading me

to view the world in its proper light, and of calling my attention to the great subject of religion."

Exeter, May 28, 1826.

"Dear Friend,

"Your letter was peculiarly interesting to me, not only on account of the expressions of friendship and affection which it contains, but because it assured me that you continue to cherish a solemn sense of eternal things. I could not ascertain from it, however, whether you had obtained any evidence of repentance towards God and faith towards our Lord Jesus Christ.

"I rejoice that you are so favored with religious privileges, and hope and trust you will be enabled to improve them. It would, indeed, rejoice my heart, could I accompany you to some of those interesting meetings you mention; but, more than all, I long to embrace you, my friend, as a sister in Christ. I long to feel that my dear A. is indeed a follower of the Savior,—that Savior in whom I place all my dependence for happiness in this life and in the life to come. I long for evidence that

we are hastening to the same heavenly home, and that, although we may be separated while passing through this vale of tears, we shall soon sit down together, with all the redeemed, in our heavenly Father's house. I cannot be satisfied without some ground for the indulgence of these delightful hopes. God has led me, I trust, to the conviction, that 'He is, and that He is the rewarder of those who diligently seek him.' I expect salvation for myself, not because I am more deserving than any other sinner on the face of the earth, but because I am ready, with all my unworthiness, to cling to Christ. I have no other hope. Of him I say, 'though He slay me, yet will I trust in him;' for 'He is the way, the truth, and the life.' Then I remember the promises, 'He that cometh to me, I will in no wise cast out;' 'He that cometh to me shall never hunger, and he that believeth on me shall never thirst.' My dear friend, only believe the words of Christ,—only *believe*. I feel as though you might rejoice in him: perhaps you do. Has not the peace of God, which passeth understanding, found a place in your heart? Reli-

gion, you know, even 'pure and undefiled,' is not always accompanied with great light, and powerful impressions of divine things.

"I think often and affectionately of you; and not unfrequently, my dear friend, are you remembered in my petitions at the throne of grace. O that I had a more affecting sense of the evil of sin, and of the worth of the immortal soul!—that I were more humble, more devoted to the good of others! Dear A., I do not indulge the thought, that you will ever again be satisfied without the enjoyment of religion. It seems to me, that the deep convictions you appear to have of your sin and helplessness, must lead you to Christ; and may his Spirit dwell in you, guiding you into all truth.

"My dear friend, do not forget your affectionate

"MARY ANN."

June 24.

"I only spent one night at H., and had no opportunity of seeing our Bradford friends. I longed to stop at Dea. H.'s, for I do love that

family. I find my heart more and more attached to those who are followers of the Lord Jesus Christ. Surely, there is no bond of union so strong, as that which unites those that love him. How much reason have I to be grateful, that God has given me, for friends, some who appear to possess his spirit.

"I hear there is some seriousness at the Londonderry academy. Do pray that my dear sisters there may be visited with the grace of God."

Exeter, Sept. 5, 1826.

"One of the young ladies, who has indulged hope this summer, is now laid upon a bed of sickness, and, it is feared, will not recover. I am told that she manifests Christian patience under her sufferings, which are very severe; and I trust she will glorify God, and convince the world, that there is a divine reality in that religion which affords support and comfort in a season of affliction.

"Have you read the Memoir of Mrs. Huntington? I have perused it, lately, with much interest;—there is such a delightfully submis-

sive spirit exhibited through the whole of her writings. 'My path of life seems peaceful,' she says, 'because it will be just what my God would have it.' If you have seen the account of her mental exercises, at the time of her husband's death, I am sure you were deeply interested.

"Dear H., we will pray constantly for that sweet spirit of resignation which will prepare us to say of all our heavenly Father's dispensations, 'it is well, because ordered by Him.'"

Exeter, Sept. 6, 1826.

"My dear Friend,

"Let me thank you for your affectionate letter, which I received the same day it was sent. The deep interest I feel in all that relates to you, makes your letters always welcome. I agree with you, dear A., in thinking that, 'if ever you are made a child of God, it will be through his infinite mercy;' but I cannot see why you should suppose it must necessarily be at 'the eleventh hour.' If you feel that you should be willing to devote your 'time, influence, and talents' to promote the interests of religion, then why not go for-

ward? Ought you to wait till God is pleased to give you satisfactory evidence of adoption, before you attempt to serve him? Dear A., let us love and serve the blessed Redeemer, and leave the result, as it respects our eternal welfare, entirely with him. The path of wisdom is pleasantness in itself; and it is most delightful to pursue the Christian course, even if we could do it without ensuring our salvation.

"Have you read Spring's Essays? I think you would find them profitable. They exhibit the different Christian graces in a striking and beautiful manner, and, I think, are calculated to aid us in judging of our own experience. But, after all, the Bible and prayer are the means of grace which we should most diligently use. You know that when the Savior appeared to his disciples, after his resurrection, it is said, 'He opened their understandings, that they should understand the Scripture;' and he can enlighten us, too, my friend. If we make Jesus Christ our all, we are safe.

"Wherever I am, or however engaged, believe me, your sincerely affectionate

"Mary Ann."

Nov. 17, 1826.

"I feel the need (and who does not?) of some to whom I can freely communicate the feelings of my heart,—'with whom I can feel sympathy, and from whom I can expect it.'

"As I am led to discover more and more the value of the religion of Christ, I find myself possessing sentiments of warmer attachment towards those who bear his blessed likeness; and while I think on the grace of God, I remember you, dear F., as one of the instruments of leading me to turn my face toward heaven. The pleasing consciousness that I am indeed a 'pilgrim and stranger on earth,' seeking a better country, has been more than ever impressed on my mind, for a year past; and emotions of thankfulness arise, when I reflect on the goodness of God in giving me some friends who can assist me in the way. How utterly worthless does every worldly advantage appear, if the possessor is destitute of that heavenly principle which unites the soul to Jesus Christ and his followers!

"Since I left you, I have been thinking that you might, perhaps, suppose that I did

not suitably regard your observations on the subject of faith. I believe they were correct, and hope that I said nothing to damp your feelings. I feel that no petition ought more constantly to break from my lips, than, 'Lord, increase my faith.' I believe that witnessing sin in others, and feeling it in ourselves, though it should *humble*, ought not to discourage, us. On the contrary, it should lead us to more earnest prayer, and more active exertion. 'Press forward,' seems to be a motto peculiarly appropriate to the Christian. I have often thought of that prayer, in Exodus, when the Israelites stood, with the Red Sea before them, and the Egyptian army behind them, hedged in, without any apparent possibility of escape. Then God said, 'Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.' I think that we are thus called upon to 'go forward' in the path of duty, sometimes through obstacles apparently as insurmountable as this great sea was to the Israelites."

Jan. 1, 1827.

"I came in town a week since, and attended the ordination on Wednesday last, which was very interesting. At the close of the sermon, Dr. Beecher made a short address to his son, which was quite affecting. He remarked, that he had devoted him to the gospel ministry, before he could say 'my father,' or knew good and evil; he did it unconditionally, and should have acquiesced, if it had been the will of God to send him to die in India, or the Sandwich Islands, or in the wilds of America. But still it would be an affectation of insensibility, to say, that he did not rejoice in the providence which had brought him to labor in the same vineyard with himself."

Jan. 8.

"Dear A.,

"I have been reading over some of your affectionate letters, and my heart is filled with mingled emotions. I look at the title of 'sister,' by which you address me, and at the many expressions of affectionate interest, and I feel a satisfaction which I cannot express. In one place, you make this remark: 'I think

I can truly say that time or distance does not diminish my affection for you; and, for this reason, I hope our friendship is founded on the love of Jesus.'

"Dear A., it is this observation which encourages me to write to you, after more than two years' silence. I do love you most tenderly; and, for some time after you discontinued writing, my heart was grieved because I knew not the reason, and supposed you had relinquished all desire to continue our friendship; but since I have heard of the state of your eyes, I feel sad from another cause. Believe me, I feel for you with the sincerest sympathy. If you are unable to write yourself, why can you not get some friend to write, and let me know your present situation?

"I trust that, whatever your external state may be, you experience the sustaining grace of your God and Savior, and that you find peace in relying upon him.

"For more than a year, I have, if not deceived, felt more established in my religious views and feelings than ever before;—a more constant trust and confidence in God. I re-

joice in applying to myself the title of 'pilgrim and stranger on earth,' and I believe it to be the prevailing disposition of my heart 'to seek those things which are above.'"

Jan. 30.

"As apologies are generally quite an unprofitable part of a letter, I will not consume time, in endeavoring to excuse myself for not sooner answering your affectionate and very acceptable letter.

"The passage in which you allude to your own feelings affected me sensibly. I cannot indulge the thought, that you will ever again become insensible to eternal things. Do you not find, that the occurrences of every day, by bringing disappointment and sorrow, enforce anew the injunction, 'Seek those things which are above.' I long to hear that you are enjoying a good hope, and that you are actively engaged in promoting the interests of true religion.

"Except two visits in Boston, I have not been from home since I left Exeter. I have spent more time than usual in reading, which I have too much neglected for three or four

years. I am now going through with Robertson's Charles V, which I find extremely interesting; for though it presents a disgusting picture of the deceit and treachery of men, and tells us constantly of lives and property sacrificed in unprofitable wars, yet these things seem to have been overruled by Providence for the advancement of the Reformation and the spread of truth.

"I feel as though I was doing very little good; but I think it is my sincere desire that God would give me a heart, and place me in a situation to be useful. I feel sometimes, just as Cecil says. Every thing on earth seems saying to me, 'Do something, *do it*, *do it*.' Life appears short; but short as it is, it seems so full of difficulty, sorrow and gloom, and my feet are so prone to slide from duty's path, that I think it will be long enough for me."

March 7.

"I rejoice at what you mention, that the subject of religion is so much on your mind. Dear C., if you feel that you have hitherto depended too much on your own endeavors, why should

you not cast away such dependence and lean on Christ alone? I suppose it is true, we should act as though we could accomplish all, and at the same time feel deeply our entire dependence on our God and Savior; for while we 'work out our own salvation with fear and trembling, it is God who worketh in us to will and to do, of his good pleasure.' I cannot but feel as though you would embrace Christ in his true character, and be led to realize the preciousness of his great salvation. That comfort which is derived from the gospel is no vain thing. The religion of Christ is precious, whether we look at this life, or anticipate the life to come."

March 21.

"My dear Friend,

"Let us press forward in the straight and narrow way. Let us make Jesus Christ our all, and endeavor to lead others to follow him. You seem in a state of uncertainty with regard to your own heart. I feel as though I want to entreat you to hesitate no longer. Make no reserve. Give yourself wholly to Christ. You will then go forward peacefully,

and have reason to change your note of lamentation into one of rejoicing."

To the same.

March 31.

"Dear A.,

"My heart ever kindles with ardent affection, when I take my pen to converse with you. Dear A., cannot you say, that you *have* set your face steadily toward heaven? that you have given your best affections to the Savior, and that you do find your sweetest enjoyment in loving him?

"O, how important is it to have our hearts thoroughly imbued with the spirit of the gospel! And why should we not, while the Bible is ours, and a heavenly Teacher ready to instruct us?

"My dearest friend, need I say that I hope you will not rest without exercising this spirit? It will doubtless be necessary for you to take a stand. O, let it be on the Lord's side. Pray constantly for grace, and strength, and wisdom to direct. I can say, that I feel a deeper interest than almost ever before, in your spiritual welfare. Turn not to the right hand

or to the left. Let not the powers of the world, nor the inconsistencies of professed Christians, turn you aside from the straight and narrow path which leads to life. That path is sometimes thorny, but it has its delights, and ends in heaven. A little longer, and we shall look back on life with no pleasure, unless it has been spent with reference to eternity. Have I said too much? I sometimes fear you will find my letters tedious; but, believe me, they are dictated by sincere affection, and you are remembered by me almost daily, in my petitions to the throne of grace. I close with an assurance of continued friendship.

"MARY ANN."

To the same.

July 18.

"I have often thought of the pleasant evening we passed at Mr. W——'s. I believe my happiness at that time arose chiefly from the hope, the delightful hope, that a beloved friend, for whom I had long felt and prayed with the liveliest interest, was beginning to realize the inferiority of the things which are seen and temporal, to those which are unseen

and eternal. I thought that this friend would surrender her affections to him who so justly claims them as his due. I thought I should see her clothed in the white robes of his righteousness, finding her happiness in doing his will, and steadily pursuing a course toward the celestial world; and, finally, I thought that we should both, with others near and dear to us, be admitted among the innumerable company of the redeemed. These hopes have not forsaken me. They kindle anew, while I now write. But when I feel most sensibly the blessedness of heaven, the danger of losing it seems most dreadful, and I feel constrained to cry, 'Search me, Lord, and try me;' let no evil way be found in me, 'but lead me in the way everlasting.' When the extent and spirituality of God's requirements are realized, and the natural state of our hearts, we cannot but be sensible, that our hope is in him alone."

July 12.

"Within a few months, I have become acquainted with an aged Christian in our neighborhood, whose conversation affords me much

pleasure. I have just returned from visiting her. She is confined to her room by lameness, and is unable to attend the public ordinances of the gospel; but she keeps the Bible at her side, and feels that her home and her heart are in heaven. I love to see aged persons who are quietly waiting till their change comes. I love to hear them relate all the way in which the Lord has led them, and express their joyful anticipations of that rest which remaineth for the people of God.

Though years in prospect appear long, we have enough to convince us that *time is short*, and that we should be steadily engaged in our 'Father's business.'"

Nov. 3.

"You ask me of my pursuits. I must, indeed, apply to myself the epithet, 'unprofitable servant.' I do little for the advancement of that cause, which, I trust, my heart loves; and while I rejoice in the assurance, that I shall one day pass over Jordan, to the land which he has told me of, and shall find a place in the mansions prepared by him who went before, to that Canaan of rest, I do deeply feel,

that it will be only by grace,—the precious grace of God, through our Lord Jesus Christ. How delightful will it be, when our salvation is accomplished, to praise him for it all!—to say, 'Unto him who hath loved us and washed us from our sins, in his own blood,' unto him 'give glory.' There are few passages in the Bible, which have caused more pleasant emotions in my mind, than that delightful anthem.

"It is said, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee.' This, I trust, is your own state, dear H. God suffers us to be discouraged, and almost to faint by the way. We feel as though we should never attain the heavenly rest; but we shall,—and our heavenly Father will sometimes vouchsafe to us a foretaste of that rest, while we remain in this vale of tears. Sometimes he will shed on us the light of his glory in the face of Jesus Christ. Tell me in your next, if you do not experience the truth of the Savior's promise, 'In me ye shall have peace.'"

Nov. 3.

"Your letter gave me both pleasure and pain; for feeling as I do, deeply interested in

your happiness, I cannot but mourn, when you express yourself like one who has no hope in Christ, and yet I am glad you are not without thoughts about it. I am the more sad, because I am so thoroughly convinced that this world's comforts are of little worth, if the mind is destitute of that *one blessed hope.* I know that life has its pleasures. It was the benevolence of our heavenly Father, which formed this world so beautiful, that we might enjoy it. There are the pleasures of social intercourse and the affection of friends,—comforts which I am sensible you, dear A., possess abundantly. But I know, too, that these cannot satisfy. We do need the 'peace of God, which passeth understanding,' to impart a relish to all our enjoyments.

"Dear A., does not the character of the Savior appear precious to you? Has not the glory of God in the face of Jesus Christ sometimes beamed upon you? Do study his character, and 'follow on' to know him, until your heart burns within you, as theirs did, who went with him to Emmaus. Say as Moses did, 'I beseech thee show me thy glory.' Rejoice,

my dear friend, in giving yourself away to him. Harbor not a moment the idea, that you cannot be his disciple. Think of the final day,—the hour of death,—the blessedness of those mansions the Savior has gone to prepare. How does every thing which is merely earthly appear *lost*, when we give these reflections their due weight! O, let us be ambitious to 'shine as the brightness of the firmament and as the stars for ever and ever.'

"I sincerely hope God will give you a faithful and affectionate pastor. I hope he will be a holy man. O, how desirable is holiness in one who sustains the office of a Christian minister. One has been recently called to enter his rest, who was eminently a man of God;—I mean Dr. Payson. I have been told that his last days were truly such as we might expect of one who had lived so devoted a life. He said to some one, 'God was once to me like a star, bright, but small and distant; afterwards he appeared like the sun in his splendor; and now it is as if the whole atmosphere were one blaze of glory.'

"There are some in this world, who, in their

lives seem to say, 'I must be about my Father's business,'—whose one object is to do the will of God. It is delightful, that, now and then, we may look on such a character, and God does bless such; for 'the secret of the Lord is with them that fear him, and he will show them his covenant.'"

CHAPTER VII.

Residence at Randolph;—Her Character as an Instructer;—Letters.

In the summer of 1828, Miss Odiorne was requested to take a school in Randolph; and from that period, until her marriage in 1832, she was a member of the family of the writer of this Memoir. At the close of her public engagement, such had been the progress of her scholars, that a small select, private school was formed, of which she was requested to take the charge; and here she remained, with only the exception of short vacations, for four years. Her efforts to promote the well-being of her pupils were indefatigable. When she entered her school-room, in the morning, it appeared that her feelings were all absorbed in the single desire, to promote the best interests of her scholars. To an uncommon share of dignity and firmness, there was superadded such mild-

ness and affection, that she won the love as well as commanded the obedience and respect of her pupils. "In my school-room," she writes, in one of her letters, "every thought is necessarily excluded, which does not relate to my duties there."

In the commencement of her labors as a teacher, she felt her responsibility so painfully as to endanger her health. "It is not a small thing," she says, "to assume the management as well as the instruction of a large number of children of different ages, dispositions and attainments; taking into view the expectations of parents and committees, and, especially, considering the children as immortal beings, whose characters we are contributing to form for eternity. I felt, for a few days after the commencement of my school, that it was a responsibility I could not sustain. But as I became acquainted with my scholars, and accustomed to my duties, my mind was relieved; and looking to him who said 'My grace is sufficient for thee,' I have been able to proceed with some degree of comfort. It takes time for the heart to attune itself to all the varieties of a new sit-

uation ; yet I am not now sorry that I undertook the charge."

In this extract, we have the secret of her uncommon success as a teacher. She was diffident, as it respected her acquirements, so that she made thorough preparation for every lesson. She realized the importance of knowledge to her pupils, as rational and immortal beings. She therefore impressed on them constantly, the importance of diligence. Above all, she committed them earnestly to God, and sought his blessing upon them ; and she continually implored for herself that wisdom which she felt was requisite in the performance of her duties.

Corporal punishment she seldom resorted to, especially in her private school ; but still she did not profess to be wise above what is written. When other measures failed, she deemed it of paramount importance to enforce obedience. Such, however, was the tenderness mingled with her rebukes, and such the constant manifestations of kindness and affection towards her pupils, that she won their hearts, and, for the last three years of her en-

gagement, it is believed that she had no occasion to resort to any corporal inflictions to secure obedience to her directions.

Amid all the advantages for mental improvement, which her pupils have since enjoyed in a well-regulated academy, they still remember, with affection, the name of Miss Odiorne. The school-room where they were accustomed to assemble, was a consecrated place. They remember her fervent prayers, not only for their progress in knowledge, but, also, for the renewal of their hearts. Her faithfulness as a teacher, and the ardor of her affection as a friend, secured their love and esteem, and will be affectionately remembered until their dying day. Several of those dear youth, we trust, are now followers of the Redeemer. Her fervent supplications have already begun to receive an answer. May they all be renewed in the image of God, and be prepared to meet their departed teacher in the regions of the blessed!

During her residence at Randolph, Miss Odiorne acquired the friendship and esteem of an extended circle of acquaintance. She felt a deep and lively interest in all the benevolent

objects of the day. She found time to read most of the religious periodicals, and had a very accurate acquaintance with the progress of religion in the world. She was appointed a collector in behalf of foreign missions; and her first step was to see that religious intelligence, by means of the Missionary Herald and missionary papers, was circulated in all the families of her district. The consequence was, that the contributions far exceeded what they had been in former years.

Her own contributions to benevolent objects were liberal, perhaps, to a fault. With scanty means, she contrived to give more than many whose pecuniary resources were comparatively ample. She was a punctual attendant at all meetings for prayer, especially the monthly concert; and, in this respect, her example is worthy of imitation. It is amazing, that any professed follower of Christ can retain a hope of pardoning mercy, and yet stand aloof from a meeting which has such a distinct connexion with the Savior's command: "Go ye into all the world, and preach the gospel to every creature."

Besides being attentive to the monthly concert and other meetings for prayer, she was also constantly engaged, while at Randolph, as a teacher in the Sabbath school. She uniformly made a careful preparation for the lesson before she ventured to appear in presence of her class. Her illustrations of truth were exceedingly pertinent. She did not confine herself to the questions in the text-book, but proposed many of her own; and when the subject was understood by her pupils, she took occasion to make a practical and pertinent application of it to their consciences and hearts. She often visited them at their homes; and such was their love for their teacher, that an absence in the class was an evidence that the individual was either sick, or detained by some indispensable engagement.

Miss Odiorne was remarkably social among her intimate friends, although rather reserved with strangers. On the subject of religion, she was always ready to converse; and but few persons were more capable of analyzing their feelings, and tracing them to their proper origin, than herself. She seldom spoke of her

own religious experience, and, perhaps, never, unless she deemed some important benefit would result from it; yet, on proper occasions, she was ready to give a reason of her faith as well as of her hope.

She was exceedingly fond of nature;—the setting sun, the waving forest, the humble, modest flower, had great attractions for her. She was accustomed "to look through nature up to nature's God."

While at Randolph, she commenced the study of botany, and soon outstripped her teacher in this science. It was interesting to see her, towards evening on a summer's day, leading off her pupils in their pleasant rambles in search of flowers, and to witness the interest with which she listened to their inquiries, and the affability and kindness with which she replied to their numerous questions, and received the tokens of their attachment, in the shape of every beautiful specimen with which any of them chanced to meet.

Besides botany, she was, of course, much nterested in whatever pertained to the subject of education; and particularly was she interest-

ed in the *Annals of Education*,—a work which has done much to elevate the business of school-keeping from a trade to a science.

CORRESPONDENCE.

Her correspondence, during her residence at Randolph, was necessarily limited, on account of the constant occupation of her time in other pursuits. Some extracts from letters written during this period will be given.

To a sick friend, supposed to be near to death.

July 20, 1828.

"My dear M.,

"I trust you are not too sick to read a few lines from me, and I feel too deeply interested in your present situation to omit writing. Shall I tell you I am grieved on account of your ill state of health? This would but feebly express my feelings. How gladly would I now sit down in your sick chamber, and endeavor, by every means in my power, to assist in alleviating your sufferings! How would I watch for any symptoms that might lead to a hope of your recovery! And, more than all, how happy should I be in

conversing with you about Him who loved us and gave himself for us,—who is ready now to wash you from your sins in his own blood, and to receive you, penitent and believing, to his heavenly kingdom!

"Dear M., hesitate not to give yourself away to Him, that, whether living or dying, you may be the Lord's. Do you feel that your sins will exclude you from heaven? They cannot do it, if you shield yourself in Him. It is not past sin, but present impenitence and unbelief that hinders our acceptance with God. I trust you will become,—perhaps you have already become,—a subject of that 'peace which passeth understanding,' and which flows from unfeigned contrition, and reliance on the Savior. I regret extremely, that, during our intercourse with each other, our conversation has not been more on those subjects which concern us so nearly as immortal beings. O, how ought we to live every day with reference to eternity! Though I cannot be with you, be assured you will have my prayers,—my most earnest prayers,—that the grace of God may rest upon you; and O, may

your own prayers rise with acceptance to the throne of grace!

"With unfeigned sympathy and affection,

"I remain your cousin,

"MARY ANN."

The following letter to the surviving sister of the individual to whom the foregoing letter was addressed, cannot fail to interest all those who have lost near friends, and who know the value of Christian sympathy.

Randolph, Aug. 16, 1828.

"My dear C.,

"I feel under great obligations to you for your letter. Every thing relative to the last days of our dear M. is interesting to me. You express truly the sentiments of my heart, when you say I loved her. I have, for several years, regarded you both with sisterly attachment. I mourn her loss on my own account, and on account of her husband; but especially on yours. My heart aches for you, dear C. I seem to see the gloom which sheds itself around you. 'The sun shines the same; nature rejoices; but you say of this beautiful

world,—it is a solitude,—a desert.' You have much reason to feel, as you express it, that vain is the help of man. But there are those who can sympathize with you; and I, although perhaps I do not fully realize the sorrow which pours its deepening gloom over your wounded heart, still sensibly and keenly feel your affliction. But while I weep with you for your loss, which is unspeakably great, I want you to be comforted. You must not, dear C., give way to this sense of desolation. 'It is sin to indulge ourselves in sorrow, so far as to unfit us for present or future duty.' I want you to feel that there may be comfort for you even in *this* world, which appears so dark. You have friends remaining, who love you tenderly, and will endeavor to promote your comfort. The Sun of righteousness may yet arise upon you, with healing in his beams, and God can be to you more than any thing he has removed. Say not you cannot submit to God; but prostrate yourself before him, with the feeling that, although he slay you, yet will you trust in him; for he is good, and his mercy endureth for ever."

"*Dec.* 5, 1828.

"I have commenced another quarter, and have a pleasant little room. My school, this term, will be small, but, I trust, agreeable. Whether large or small, I always feel a sense of responsibility which makes me sad when I first commence. How should our hearts glow with gratitude to Him who hath given us any disposition to look for grace and strength to the source whence we may obtain an abundant supply!"

Jan., 1829.

Corporal Punishment.

"I believe that, although patience ought to have its perfect work in the management of children, yet great decision is necessary, and even corporal punishment must frequently be used."

Resignation to the Divine Will.

"———You remark, that you 'take little thought for the future.' It is a lesson I have nearly learned. I have reason to praise God, that he has enabled me to regard the events of the future without distressing anxiety, and that,

in some degree, I experience the peace of those whose souls are stayed on him. Mrs. Huntington has a remark something like this, 'The path of life looks peaceful, because it will be just what my God would have it.' It is certainly that temper of heart alone, which will render us comfortable amidst all the vicissitudes of life."

JOURNAL.

Randolph, April 19, 1829.

"After an absence of a month, spent at my father's and in Boston, I returned here last Tuesday, and commenced school the next day. I have much to be thankful for, and yet my heart is sad. The world appears dark to me; but I bless God, there is a brightness beyond it. I have been praying, since my return, that God would lead me into a state of complete acquiescence in his will,—that whatever may be the events of his providence, my soul may be stayed on him. God knows the desires of my heart with respect to this life,—and if he sees best, he will grant them. If not, O may I be enabled, with a meek and quiet spirit, to

resign myself to the allotments of his providence. The few years of life will rapidly pass away, and in the eternal world it will make but little difference to me where my life was spent, if I have lived with devotion to his service.

'Father, whate'er of earthly bliss
Thy sovereign will denies,
Accepted, at thy throne of grace,
Let this petition rise:—

Give me a calm and thankful heart,
From every murmur free;
The blessing of thy grace impart,
And make me live to thee.'"

Nov. 7, 1829.

"My dear A.,

"I have enjoyed my school, the past season, very much. It is my present purpose, to have a vacation of about a fortnight, after which I shall probably return and pass the winter here. Dr. A. has just added to his house a neat little room, fitted and designed for a school-room. I have, till now, kept in one of the chambers. If I were better qualified for the employment, I think I should derive great satisfaction from it."

Feb. 25, 1830.

"My dear C.,

"You have again the melancholy satisfaction of attending the sick bed of a sister. While you accompany her to the borders of the eternal world, may your own spirit be benefited. There is certainly something peculiarly interesting in a sick and dying friend,—something which is adapted to elevate us above the world. How insignificant does every thing appear, which we are accustomed to look upon as important, when we see one placed in a situation such as we shall all soon be placed in, where the world can do nothing for us, and the interests of eternity only will be worth a thought!"

There was one dear friend for whose conversion Miss Odiorne felt a peculiar solicitude. Having learned that there was a remarkable change in her religious feelings, she immediately addressed to her the following letter:

April 18, 1830.

"My ever dear C.,

"It is needless for me to tell you that your last letter was a source of great satisfaction

to me. It would be but a cold expression, to say, that I rejoice in the change which has taken place in your mind, with respect to the all-important subject of religion. I have long been hoping and praying, that you might experience the renewing grace of God, and now, blessed be his name, you seem to have reason to hope.

"If the feelings which you express, of entire submission to his will, continue to reign in your heart, you will need nothing more to make you happy. O, may He who has graciously brought you to this state, continue to impart to you that heavenly peace which arises from perfect resignation to his will! May the light of his countenance be shed over all your comforts, and your happiness in future not consist in doing your own will, but the will of your Savior!

"My dear C., if you have determined to set forward in the Christian race, I entreat you to set your face as a flint against the temptations to which you will be exposed. You cannot yet be fully aware of the difficulty of living a holy life. There must be constant

watchfulness and prayer, constant striving on our part, constant reliance on the grace of God, to enable us to make any progress in the Christian race. We ought not to be satisfied with any present attainments, but let our motto be, 'pressing forward.'"

To the same friend she writes, some months afterwards:

"My dear C.,

"I love to think of you, not only on your own account, but because it awakens in my cold heart some emotions of gratitude toward that gracious Being, who, I trust, has brought you from a state of darkness into the light of the gospel. Religion has done much for you, as it respects this life, as well as the life to come. I hope you now are enjoying its sacred influence, even more than when I saw you. Gird on the *whole Christian armor*, dear C., and look ever to him who declares, 'My grace is sufficient for thee.'"

Feeling of Responsibleness as a Teacher.

April 18, 1830.

"My school is pleasant, room convenient,

and, on the whole, I get on with tolerable comfort. Dr. and Mrs. A—— continue the same kind friends as ever, and are disposed to afford me every facility in their power. My situation is responsible. I feel that I have an opportunity to promote the eternal interests of my scholars. Pray for me,—for I trust you have now the spirit of prayer,—that I may not be found wanting, when called upon to render my last account of the manner in which I have instructed them."

Her Employments.

Sept. 6, 1830.

"Dear H.,

"I have been engaged, during the last two years, almost constantly, in the duties of instructing,—performing them very imperfectly indeed,—so that I often look back with discouragement at the small amount of good I have accomplished. The parents of my scholars are very kind to me, especially ———, to whom I feel under the greatest obligation. My school, the present season, has been more than usually pleasant, consisting of a few more than twenty children, from three to fourteen years of age.

"I attended part of the Lectures recently given in Boston, to Teachers, and was much interested.

"Though I come far short of my duty as a teacher, yet I hope I am not wholly useless; and, sometimes, I feel that it is a privilege to instruct."

Love of Botany.

"I anticipate much pleasure in rambling, and collecting plants this summer. The study of nature is delightful in all its branches. The more we become acquainted with it, the more we discover of the wisdom and goodness displayed in the perfect arrangement and harmony existing throughout the works of God."

Morning Prayer Meeting.

"I enjoyed the privilege of attending the five o'clock prayer meeting. Mr. A., who presided, proposed the inquiry, 'Do we enjoy the presence of God in our own souls?' and recommended it, as the subject of prayer, that we might enjoy him during the day. These morning meetings are very pleasant."

How to enjoy Comfort in this World.

"I hope you are happy, dear A., and useful; indeed, I believe the only way to enjoy a tolerable degree of comfort in this world, is to keep our hearts and hands employed in the service of God, and in promoting the best interests of our fellow-men.

"How desirable, to be eminently devoted to the service of God! I often feel tired of being a *half-way Christian.* But although I sometimes have desires for eminent holiness, I am sensible of giving very little evidence of any holiness at all."

Interesting Meeting. Her Feelings.

Randolph, Oct. 27, 1831.

"We enjoyed the privilege of a four days' meeting last week. I never spent a more solemn and interesting week in my life. During the time, a considerable number were seriously impressed; several have obtained hope.

"We had an inquiry meeting last evening, at which professors of religion as well as the anxious were present. I long to see conviction of sin, because it seems to be such an

evidence of the presence of the Holy Spirit. 'When he is come, he shall reprove the world of sin.' I have felt more deeply than ever, of late, the need of the enlightening influences of the Holy Spirit. On account of my unbelief, unfaithfulness and deficiency in almost every thing which adorns the Christian character, I have reason to be humble; and I sincerely trust that I desire to be brought to see and repent of my past sins with unfeigned contrition."

Mrs. Hervey. Living for God.

June 2, 1832.

"I feel much interested in the character of Mrs. Hervey, as presented in the Missionary Herald. She seems to have possessed a spirit of sincere devotion. I love and admire such characters more than I can express, though I fear I have seldom realized what it is *to live for God.* The duty of being continually 'about our Father's business,' and carrying our religion into our daily employments, as well as into our closets, is one which I am exceedingly prone to lose sight of."

The following extracts from letters to a brother are inserted, as a valuable specimen of the kind of intercourse which it is desirable should be kept up between children of the same family, when widely separated. Too often it happens, that those who are united by the nearest ties of affinity, are less disposed to commune with each other on religious subjects than with comparative strangers.

It was not so with Miss Odiorne. She felt her peculiar responsibility, as the elder member of the family, and the first among them who had received the grace of God, to do all in her power to promote the salvation of the rest. She commended her brothers and sisters, individually and collectively, to God in prayer; and in her own peculiarly kind and fascinating manner, she endeavored to win them to Christ. When, at last, she had obtained satisfactory evidence that one of the number had given his heart to the Savior, she sought the earliest opportunity to secure his coöperation in prayer and efforts for the conversion of those who remained unreconciled to God.

Delightful influence of the religion of the

gospel! Christian friends striving together, not for the perishing things of this world, but to obtain for themselves and others an imperishable crown,—a heavenly inheritance!

Boston, Jan., 1823.

"My dear Brother,

"I have thought of you lately with peculiar interest; and as I have not many opportunities of conversing with you, I feel desirous to write a little this evening. The interest of which I speak has been excited principally by a sense of the precious opportunity you now enjoy, of obtaining that heavenly wisdom which would render you useful and happy in life, and give you a certain hope of a *blessed immortality*. Dear T., I should rather see you a humble and consistent follower of Christ, than to witness your elevation to the highest office, or most extensive fortune, that is ever possessed by men of the world. The richest portion which consists in this life's *good things*, is poor indeed, when compared with the 'inheritance incorruptible,' promised by God to those that *love* him.

"I want you to *feel* that you are a sinner,

exposed to the *just* wrath of your offended Maker. I want you to see but *one* refuge,—Christ. If you examine the Bible, you will see that God requires your supreme love and best services, which you must be sensible you never rendered. The signs of true conversion are deep humility on account of sin, and sincere grief for it, because committed against a *holy* and gracious Being, your Creator and Preserver; confidence in Christ, and a sense of his preciousness as an *all-sufficient* Savior; a love to God, to his people, his word, and his ordinances. My dear —, you will say, you have none of these; and, on examining your heart, you will find it *opposed* to them all; for 'the carnal mind is *enmity* against God.' Let me say this *emphatically*,—think of these things. Let eternal realities follow you by night and by day. Seek 'the kingdom of God and his righteousness.' Read the Scriptures attentively, with prayer for the enlightening influences of the Holy Spirit. Give yourself no rest, till you find the Savior to be 'the one altogether lovely.' I wish you would write me. If you can, without neglecting other duties, it

would oblige me exceedingly. Tell me if you have any pious associates; how you employ your leisure; and whether you feel any anxiety respecting the welfare of your soul.

"Your affectionate

"Mary Ann."

July 7, 1824.

"Dear Brother,

"I have thought of you much, although it has not been manifested by frequent letters. I have been somewhat engaged and have devoted but little time to writing. I am happy to know that you are pleased with your new residence, and find pleasant acquaintances. I hope that the attentions you may receive will have none but a good effect. If you form friendships, I trust they will be only such as will tend to promote your best interests. The enjoyments of this world are worth little to us, if deprived of the blessings of friendship; for our pleasures are heightened by the participation, and our sorrows alleviated by the sympathy, of those we love. But friends, however precious, may and will fail us;—like every earthly comfort, they are uncertain. This

world, with all its endearments, is a 'thorny maze.' Our heavenly Father knows that *eternity* is long enough for his people to be happy in, and this life is sufficient to prepare for a happy eternity. Dear T., pray for a heart to *do good* in the world; let that be your aim; for a few years hence, you will look back with no satisfaction, if you have lived *only* to yourself. * * * * *

July, 1825.

"If I could look back, without measuring time, it would seem *four* instead of *one* week, since I parted from you and our friends. It was very lonely for a few days after your departure; but the gloom which oppressed me has, in a measure, passed away, since my return home. The beauties of nature always afforded me pleasure, and they now, perhaps, appear more delightful, on account of my long absence from the country. There is a comfort, too, my dear brother, in leaving all in the hands of a God, to whom every thing is perfectly easy, and who orders all things well. 'He will keep him in perfect peace, whose mind is stayed on him.' Let us trust in him, and be at peace. * * * *

Sabbath Eve.

"I have heard to-day two good sermons from Mr. S. I hope you have enjoyed the privilege of interesting preaching. Your opportunities and mine, for several years, of obtaining religious knowledge have been valuable indeed; but I fear neither of us has made a proper improvement. A few years hence and all other knowledge will vanish away, and none but that derived from divine truth will be of any advantage to us. I hope you will have wisdom to direct you in the performance of your present duties. Pray for it, dear T., and I doubt not but you will have many opportunities of doing good."

April, 1831.

"I received your letter by Mr. ——, and was glad indeed to see your well known handwriting, after so long a suspension of our correspondence. The satisfaction I received in reading it was greater than I have ever before experienced; for I could have had no intelligence equally interesting and important respecting you. I should feel comparatively little anxiety about my dear brothers and sisters, if I saw evidence that they were walking in the

way which leads to eternal life; and although I have often had much solicitude respecting their temporal welfare, I have ever felt their *eternal interests* to be the *great* concern. My prayers have often been addressed to the throne of grace, that they might, *in youth*, become the followers of the Lamb; and I think, that, during a few months past, I have been more than usually constant in this petition; and although my unworthy prayers have been offered in much sin and unbelief, they have sometimes been *earnest*, and, I cannot but think, were dictated by the same Spirit who, I trust, has graciously begun a good work in you. This particular request has almost daily been made,—that God would permit me soon to hear some good news relative to the spiritual interests of our dear friends. And now, my dear T., let us both be importunate and persevering in our prayers and efforts, that our heavenly Father would carry on his work among us, until all our brothers and sisters are brought to know and love their Savior. The interesting particulars you wrote, about the state of religion around you, and particularly

the cases of some of our acquaintances, rejoiced my heart. I have often hoped, that —— would early become interested in religion; and now I hope that she will be *eminently* devoted to Christ. My dear T., may grace be given you from on high, to live a *holy* life. You realize, I doubt not, that, in such a world as this, with hearts like ours, it is no *easy* thing to be a *consistent* Christian: but, in the use of constant watchfulness and prayer, it may be accomplished. It is a melancholy reflection, that instances of eminent holiness are so rare. As the blessed period approaches, when 'all shall know the Lord,' it is to be hoped, that the number will increase; and I trust that *we* shall deem it a privilege, by our holy lives and conversation, to do something towards the advancement of that glorious period. As it respects myself, I have been sadly deficient hitherto; and unless assisted by divine grace, shall continue to live unprofitably; but in God would I trust. I have ever felt, that *there* is all my hope of sanctification as well as redemption."

CHAPTER VIII.

Marriage ;—Residence at Hudson, Ohio ;—Character ;—Extracts from her Journal and Letters.

In the year 1832, Miss Odiorne was introduced to the Rev. Ansel R. Clark, a native of New Hampshire, but for some years a resident in Hudson, Ohio, and Secretary of the Western Reserve Education Society. The acquaintance resulted in their marriage. Early in August, she bade farewell to her parents and friends, having first received substantial tokens of their kindness ;—and, as it resulted, she saw them no more. It cost her susceptible heart a pang, to leave the friends of her youth, and the dear pupils who had been so long under her instruction ; but the indications of Providence appeared to be plain, and she never had occasion to regret the decision to which she had been led. In the conjugal

relation, during the brief period of its continuance, she was very happy. Her husband was every thing to her which she had anticipated. Their connexion, originally formed on the basis of union to the Redeemer, became more and more firmly cemented, in proportion as the sphere of their mutual sympathies became extended. Mrs. Clark was fitted to shine any where; but peculiarly so ni domestic life. There was nothing remarkably attractive in her personal appearance, on a first acquaintance. To borrow an illustration from her favorite science, she resembled the modest Animone, far more than the gaudy Helianthus. Her "ornament" was that of a "meek and quiet spirit." Kindness was a ruling, governing principle in all her intercourse. If there was sometimes an appearance of reserve, on a first introduction, it arose not from a want of conversational powers, but from a dread of being thought obtrusive. Her society, therefore, was pleasant; and increasingly so to those who enjoyed it most frequently. Equally removed from that levity which bespeaks a mind devoted to trifles, and from that painful

taciturnity which indicates a want of interest in passing events, she was social without arrogance, and an instructive companion, without even a spice of dictation. Nothing of gloominess appeared in her intercourse with friends. She seemed to live to do good and to make others happy. She seldom obtruded her private troubles on the ear of friendship. Neither her bodily nor her mental ailments were served up as a standing repast for every company, for the sake of exciting sympathy; nor did she ever turn a deaf ear to the troubles of others, with which she became acquainted either by accident or inquiry. She was a wise and prudent counsellor to those who sought her advice; and she was a faithful reprover, whenever duty required this most difficult exercise of true friendship. As a wife, she was affectionate without adulation, and complaisant without flattery. She regulated the affairs of her household with discretion. "Home, sweet home," was not an unmeaning phrase in her vocabulary, but a delightful reality. She welcomed her husband to the family hearth with the most affectionate tenderness, as he returned

from his tours on the business of his agency; but never, in a single instance, was she betrayed into that weakness, which would have required him to sacrifice the calls of duty to the endearments of domestic gratification.

But the crowning excellence of her character was her uniform and consistent piety. With her, religion was not the fitful impulse of excited passion, but an active and permanent principle, having its seat in the heart, and spreading its influence through all the ramifications of the life; not the meteor blaze, which makes the darkness of this world visible, but a pure and lambent flame, shedding its soft and benignant light on the path to heaven. She delighted in prayer and in Christian ordinances. She was not only an attentive hearer, but "a faithful doer of the word."

Such was our friend; a pattern of conjugal fidelity, domestic virtue, and Christian meekness. May her mantle fall on many of the fair readers of her humble Memoir, and may they attain the same happiness which, we trust, she now enjoys in the presence of her Savior!

During the residence of Mrs. Clark in Ohio, she kept a journal, from which a few extracts have been selected.

FROM HER JOURNAL.

"*Aug.* 2. Bade adieu to dear friends, and took passage in the stage for Northampton.

"15. Witnessed a thunder tempest on lake Erie, which appeared very grand. I desire to be thankful to Him who so constituted my mind that it should be susceptible of those emotions, which are excited by objects of sublimity. I would not be deprived of the satisfaction derived from the sublime and beautiful in nature, if I might possess half the wealth of a great city and live in all the splendor which such wealth would procure.

"17. Arrived at Hudson, the place of my future residence, and was kindly received into the family of Mr. Coe.

"30. Husband absent. Although I do and shall undoubtedly feel the privation of his society to be no small trial, yet I am entirely reconciled, knowing him to be in the path of duty. It is my earnest desire and

prayer, that God would bless his efforts, and make him greatly instrumental in advancing the kingdom of Christ.

"*Sept.* 3. Visited the house appointed for all the living. While there, the thought came, with some solemnity, to my mind, that possibly I was treading the sods under which my own body would shortly lie."

Female Prayer Meeting.

"*Sept.* 8. Enjoyed the privilege of uniting with the ladies here in a meeting for prayer. The meeting was conducted with animation. I have never met in a circle of ladies where there was a greater readiness to take an active part in the exercises. I hope these interesting meetings will be salutary in promoting the health of my own soul. May a path of usefulness be opened for me, and may I have a heart to pursue it, that my coming to this distant country may not be in vain."

Indian Summer.

"The weather has been warm for several days, resembling the Indian summer. The

forest is beginning to change its foliage, and the various shades of red, yellow and orange have taken the place of green. I am reminded of my enjoyments last year, during the protracted meeting at Randolph. The summer is past, and winter is approaching. But still there is a delightful sensation produced by the scenery of autumn, which, though nearly allied to melancholy, is far from being unpleasant. I have reason for gratitude that I have been preserved from that deep depression of spirits which I feared I should experience during the absence of that dear friend, who is, as it were, all the world to me. I have been generally cheerful, and have enjoyed the society of others as much as usual."

Love to her Friends.

"*Sept.* 29. I begin to feel quite impatient to hear from my dear friends at the East. It is now more than two months since I left them. A flood of tender emotions sometimes rushes into my mind, as I think of them all individually, and of all their kindness to me;—my father, mother, brothers, sisters, dear C., aunt

S. and cousins, the kind friends I left at Randolph, my pupils, and many others. Some of them I left without seeing them, or even writing to them; but they are all in my thoughts, and often pass before me in imagination, and are often remembered in my petitions at the throne of grace. My dear brothers!—my eyes often fill with tears, when I think of the temptations to which they will be exposed as they pass through this wicked world. May God provide for them and bless them, sanctify their hearts and keep them from sin!"

Payson.

"*Oct.* 7. Sabbath Evening. Have been reading Payson's Memoir, in which I find much satisfaction, although I have perused it once or twice before. His eminent devotedness to the work of his Savior is indeed worthy of the imitation of all, and especially of ministers. It is my sincere desire and earnest prayer, that my dear husband may possess a similar spirit. Much as I love him, and much as I desire to possess the affections of his heart, I willingly resign the first place in it to that

Savior who so justly requires his supreme love and his best services. I do most sincerely admire and love such heavenly-mindedness as Payson seems to have possessed, and feel thankful that I have this one evidence of a renewed heart.

"*Oct.* 22. Have this day been greatly refreshed by the receipt of letters from my dear friends at the East;—Dr. and Mrs. A., my father, sister E., Mrs. B., Mr. and Mrs. C., dear C., Mr. B. B. E., and several of my pupils. I desire to render thanks to God for this new instance of his goodness.

"O, my dear friends, my heart glows with warm affection toward you all. If we are deprived of the privilege of personal intercourse, we may still enjoy a written correspondence; and I earnestly desire that we may all grow in conformity to the character of those for whom mansions are provided in heaven.

"This evening, attended church meeting at the chapel,—very interesting. Quite a number of young men were examined for admission to the church. It consists principally of young men; and I believe many of them are devot-

edly pious. It is pleasant to look upon their serious deportment and devotional aspect, especially if we extend our view forward a few years, when they will go out into the world as preachers of the *everlasting gospel.*"

There was one practice which Mrs. Clark adopted in her correspondence with absent friends, well worthy of being imitated by every Christian; it is alluded to in the following extract:

"*Dec.* 23. This evening have written to my parents, and have endeavored to commend them, with my dear brothers and sisters, to God. The highest satisfaction I enjoy, when separated from those I love, is to hold communion with them by means of the pen, and to commend them in prayer to Him whose goodness has so manifestly followed me all my life long."

Reflections at the Commencement of a New Year.

"Another year has commenced with me, under circumstances, of which, at the commencement of the last, I had not the slightest anticipation. The providence of God has di-

rected me to this western land, has surrounded me with mercies; but, above all, has united me to one, whose society and affection add much to my happiness, and whom I can lean upon with confidence, esteem and love. A short period may reverse all these comforts, and present, in their stead, scenes of affliction more severe than any I have ever witnessed. May God mercifully grant me a preparation for future events, whatever they may be."

Preparation for Death.

"*Aug.* 11. Have, during the last week, been again reminded of the uncertainty of life, by the sudden death of Mr. Storrs' little son, —both of the parents absent. I endeavor often to meditate upon death, and make myself familiar with it; and I often pray for a preparation for that great change. But I fear I do not realize its solemnity and importance as I ought. The account of Mrs. Winslow's departure, at Ceylon, is very affecting. God grant me grace to make as careful a preparation for the great change as she seems to have done."

Death of her Brother's Wife.

"*Nov.* 28. Received the afflictive intelligence of the death of brother T.'s wife,—a sad loss to him. But he has the consolation of believing that she died in the Lord. May God sustain him in his loneliness, and make up the loss by his own blessed presence, and may this be a sanctified event to us all! Truly at an hour when we think not the Son of man cometh. She attended three meetings on the Sabbath, and on Thursday morning was a corpse."

New Year.

"*Jan.* 1, 1834. Another year my life has been preserved, and all my comforts continued to me, with the addition of *one treasure*, which is becoming more and more precious to me,—my dear little Mary. God grant me grace to keep my affection for her within proper bounds. On reviewing the last year, I find occasion renewedly for grateful emotions, many sins to repent of, and the same uncertainty respecting the future. But there is the same God, in whom I may trust; and I sincerely hope I shall set myself more resolutely to serve him, than I have heretofore done."

"*Feb.* 16. Last Sabbath was received as a member of the college church,—having previously presented my certificate.

"In celebrating the Lord's Supper, I think I felt, and do feel, stronger desires to live not to myself, but for him who died for me. A constant sense of the imperfection of earthly enjoyments and of the uncertainty of life, leads me to place but little dependence on the world. My plans for the future, if I ever form any, are always checked by the thought of death; and I pray that this thought, together with an abiding sense of God's presence, may lead me to live with constant reference to eternity."

Maternal Association.

"*March* 22. Have joined the Maternal Association, and attended the quarterly meeting, which was very interesting."

"*April* 27. I ought to record, as a subject of gratitude, that we were permitted to offer our little one in baptism. Professor Folsom administered the ordinance; and I believe we were enabled to surrender her to him who justly claims her as his own."

"*Oct.* 22. I have earnestly desired, of late, to maintain a consistent Christian walk, and to obtain peace to my own soul, by diligently obeying God's commandments.

"My dear little Mary is daily improving in strength and intelligence. As she is teething, I have much anxiety respecting her, but I know that God is able to carry her through it safely, if he sees best; and in this assurance I rejoice. My situation is now very favorable for attention to private devotional duties, and I trust I shall be more punctual in the performance of them than heretofore."

"*Nov.* 23. Sabbath evening. Have been detained from the sanctuary, which I feel to be a great privation. I believe, however, the Sabbath may be a very precious season, if rightly spent at home. I trust this one has not been altogether unprofitable to me."

"*Jan.* 4, 1835. Sabbath evening. God has given us one more year of blessings and mercies. Although some of our dear friends, and many of our fellow-men have been removed by death, our lives are preserved.

"We have been carried and returned in safe-

ty, restored to health when sick, and provided with all needful comforts. Our dear little one is in health. To-morrow will be the day of united fasting and prayer for the conversion of the world. May it prove a day of God's power, and may God prepare me for the new duties which will devolve upon me!"

The above is the last extract from her private journal. It ends with a prayer, which, we trust has been answered.

Extracts from letters written during her residence in Hudson.

Hudson, Ohio, Aug 23, 1832.

"My dear C.,

"Here I am, seven hundred miles from you, although when I think of you the distance seems annihilated, and I feel as though it was but a step between us. Our hearts are still united, and, I trust, will be, although our personal intercourse is interrupted. Yes, here we are, in that same Hudson which has excited so much interest in the circle of my friends.

"Hudson is a spot of cleared land, surrounded on all sides by the forest. There is a con-

siderable village around the meeting-house, about an eighth of a mile from where we board. Near us are the college buildings and a number of houses occupied chiefly by the professors and others connected with the institution.

"The ladies to whom I have been introduced are mostly the wives of clergymen or otherwise connected with their families. They appear friendly and polite, not at all formal, but the reverse; and I think I shall enjoy their society much.

"The people come to meeting in their light wagons, with their colts and babes. Chaises are very little used."

To Mr. Clark.

Sept. 16, 1832.

"My dear Husband,

"I find my thoughts involuntarily wandering to you as I look on the glowing west; and I find a shade of melancholy stealing over my heart and a tear from my eye, when I realize that you are *so far* away. Do not suppose, however, that I am unhappy or unreconciled. No; I feel it to be a privilege to be so

nearly connected with one who is willing to make sacrifices for the cause of Christ, and who, I trust, is actively engaged for the advancement of that cause. If I can say any thing to animate you in the prosecution of this good work, I shall gladly do it. I hope you will go on with zeal and energy; and, relying on the grace of God, will, I doubt not, with success. One of our missionaries remarked, 'weariness is sweet, when procured in the service of the Lord Jesus.' May you find this true from your own experience, possessing the testimony of your conscience that you are laboring for *Him*.

"Adieu for the present. Dr. Payson says that word 'adieu' means 'I commend you to God.'"

To the same.

Oct. 13, 1832.

"I feel thankful to our heavenly Father, who has so graciously preserved and blessed you, and trust he will continue his mercy and permit us to meet and rejoice in his goodness. I am employed about four or five hours in the day in teaching. I am pleased with the em-

ployment, because it affords me an opportunity of doing something for others; and it prevents my thoughts from dwelling too exclusively on my own particular interests.

"With regard to your absence, though my *heart* sometimes proves rebellious, yet I rejoice in your usefulness, and would rather have you continue in your present employment, with a heart devoted to God, than to witness your elevation to the most exalted station, without regard to his glory and the eternal interests of your fellow-men.

To C.

Hudson, Nov. 26, 1832.

"My dear C.,

"I am alone, with a comfortable fire, good health and spirits, and constant occasion for gratitude to Him, who is bestowing upon me a continued succession of undeserved favors. I can truly say, that 'goodness and mercy have followed me' ever since I left you. My health was never better. I have often been deprived of the society of my dear husband;—this I feel to be a trial,—but it does not distress me. On the contrary, I rejoice to have

him engaged in what I believe to be an extensive sphere of usefulness. I have been entirely free from depression of spirits. Although I often think of you and other dear friends with inexpressible tenderness, yet I have never for a moment regretted the circumstance which occasioned my separation from you."

To Mrs. A. O. K.

Hudson, June 1, 1833.

"My dear Friend,

"I suppose, by this time, you will be ready to inquire how I like Ohio?—a question I very often have occasion to answer. I feel perfectly well contented, and have been, ever since I came here. I do not recollect one hour of despondency. Although I think much of eastern friends by day, and dream of them at night, yet I am reconciled to a separation, and feel at *home* where Providence has allotted me a residence. The society in Hudson is quite pleasant. I have not so good an opportunity to do good as I should have in more destitute places; but Mr. Clark has more business here than in any one place beside, and therefore chooses it as a place of residence."

To Mrs. J. S. C.

Log Houses. Schools.

"I never was in a log house till I went to Huntsburg, which is rather a newly settled place; but I became quite accustomed to them before I left. They have usually not more than two rooms, and a loft which the occupants call a chamber. But they manage to stow away a large family, and a visiter too, very comfortably. The fires in their rough stone fire-places appeared very large to me, I assure you, accustomed as I have been, in Massachusetts, to see the necessity of economy in the use of wood. The richest man in H., a man of wealth, information and refinement, still occupies a log house. Many ministers are obliged to content themselves with similar accommodations. Still, although the country appears new to me, those who have been here ten or fifteen years have witnessed the most surprising and rapid improvement. In the towns I have visited, they have district schools, supported in part by the 'school fund,' and partly by the parents of the children. Flourishing select

schools are common. Several of Miss Grant's pupils are in this country, teaching. Many of the more recent settlements are supplied with preaching part of the time, one minister preaching at two or more places alternately. The 'sound of the church-going bell' is almost never heard. Many of the towns on the Reserve are without a meeting-house. I sometimes, in imagination, hear the pleasant sound of the many bells which greet your ear of a Sabbath morning, and think of your solemn and silent assemblages,—your large and well filled houses of worship,—listed doors and carpeted aisles,—while here, in the newly settled towns, the people meet in an unfinished house, with a carpenter's bench for a pulpit, and boards laid across logs for seats,—or in a small school-house, where the people come with their whole families, often riding on an ox-sled or wagon, even to the little babe a few months old. This last circumstance, though very inconvenient for the mother, who would otherwise be detained from meeting, and by no means agreeable to the congregation, creates less disturbance than I should expect."

The first Settler of Hudson.

"I was yesterday at the house of the first settler of this town. His name is Hudson, and after him the town was named. He is now aged, but still useful, highly respected, wealthy and disposed to use his property for God. He told me he felt himself to be a steward, responsible for the use of that which is entrusted to him."

CHAPTER IX.

Last Sickness and Death;—Death of her Child.

The ways of God are a great deep. How different the divine purposes from the short-sighted arrangements of human wisdom! Truly, in the midst of life we are in death.

About the last of May, 1835, Mr. Clark left Hudson, with his wife and child, and proceeded to Huntsburg, where they remained with friends, while he prosecuted his journey to Madison. At this place he was attacked with fever, which brought him very low, and made it necessary that his family should be sent for. Mrs. Clark was indefatigable in her attentions to her husband, and probably neglected herself. In a few days he became convalescent, while she was prostrated.

The following account of the progress of her disease and its termination, and of the ex-

ercises of her mind during its continuance, has been collected from memoranda made at the time, by her afflicted husband, and from the recollections of Miss Garland, the intelligent and faithful nurse who administered to her necessities.

May 27. Mr. Clark writes, "Yesterday, Mary Ann was taken with bilious fever,—paroxysms once in twenty-four hours, quite severe. She manifested a good degree of patience and resignation, her reliance being on her Savior."

"*June* 5. Much altered; I began to feel that she would not recover. To my inquiry, respecting the state of her mind, she replied, 'Calm and resigned; the Lord is able to restore me, if it is his will; if not, he will not do it.' I asked, Can you put your trust in him? She said 'yes,' and repeated several verses of the 107th Psalm, which she said were applicable to her case. Perceiving me to be somewhat agitated, she said, 'My dear husband, may the Lord bless you, whether I live or die.'

"*Sabbath, June* 7. Last night in great distress;—symptoms decidedly bad. This

morning, she observed, 'I have passed a favorable night, in some respects. I have had clearer views of divine things, and have felt more of a willingness to depart and be with Christ. He has appeared precious to me.' She said, with much emotion, 'I have been unfaithful, and I pray to God, that, if I die, my death may be the means of benefiting you, more than my life has done.' She then repeated the text for the day,—John 14: 26; 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you,'—and desired me to pray that the Comforter would do this in her case.

"3 P. M. I asked her, how she had enjoyed her mind to-day? She replied, 'When I have kept it on heavenly things, I have enjoyed it well. Although, when I think of you and dear little Mary, I desire to live, yet I think it would not be hard for me to join the great congregation of the dead. I have been very unfaithful; yet the Lord is gracious, in granting me his presence. Could I have such

views, and be sustained as I am, if I were not a child of God? I have been a backsliding disciple; but, O, dear Savior, I desire to be with thee, where thou art.' She then asked, 'How do you feel in relation to my death?' I replied, that I thought I could say, the will of the Lord be done; yet the separation would cost me a very severe struggle. She then observed, that 'she had rather die, than to live and see me die.' This was said in reply to a remark, that I had been raised up, and she had taken my place. She requested me to read some hymns and passages from the Bible, which she appeared to enjoy very much. Her soul was stayed on God. She observed, that 'it was a precious thought, that we should not long be separated; that we should soon be united in heaven, and that Mary would be with us too.'

"*June* 8. She said she felt entirely resigned to the will of God, whether it was to live or to die; that she relied on God, her Savior. She desired to be specially remembered in the family devotions this morning, that she might enjoy more of the light of God's countenance,

and clearer views of the heavenly world. She spoke of her sins, her great sins, with humility. In the course of the day, she told me that she wished to bear her dying testimony to her friends, in favor of my faithfulness as a husband. She said, 'You have been a kind and affectionate husband, and, since our union, my happiness has been greatly increased. Be careful and let Mary be under a decided Christian influence; aim at possessing the spirit of heaven.'

"*June* 9. Last night in great distress. Brother Cowles called to see her, and asked if she could contemplate death with composure? 'Yes,' she replied, 'I think it would not be hard to put off this tabernacle of clay.' She requested him to pray that she might have strong faith, and that, if her sickness should be protracted, she might have patience to bear her sufferings cheerfully. 'In my death, I desire to honor my Savior. I have not honored him as I ought to have done, in life; pray that I may do it in death.'

"She frequently expressed her gratitude, that God had not left her to suffer great mental

darkness, as she deserved. I repeated the lines,

'Jesus can make a dying bed,' &c.,

and she added, 'I hope I shall be enabled to lean my head on his breast,

"And breathe my life out sweetly there."'

"*June* 10. More comfortable this morning. The two last chapters of Revelation were read to her. She observed, 'Precious chapters! Heaven is a precious place. "There shall be no night there; and they need no candle, neither the light of the sun; for the Lord God giveth them light."' I asked if she would like to see Mary to-day? She replied, 'Yes; but I am not as anxious respecting her as I have been. I want to hear her little voice singing the praises of the Savior.'

"*June* 11. Comfortable, but no probability of recovery. While conversing upon what my situation would be after her death, she placed her hand on my head, and prayed that God would sustain, provide for and bless me. As we were singing

'I 'm not ashamed to own my Lord,' &c.,

she seemed to catch the spirit of the hymn.

and when we had proceeded to the last verse, with a peculiarly animated countenance, she exclaimed, 'Is it possible that

"He will own my worthless name
Before his Father's face;
And in the New Jerusalem
Appoint my soul a place?"

Yes,' she added,

'"Firm as his throne his promise stands,
And he can well secure
What I've committed to his hands."

Well, I have, and do commit my soul to his hands.' She afterwards offered a short prayer, and sent messages to the members of the Western Reserve college church, and to several beneficiaries of her acquaintance, urging them to holiness, and that they should regulate their lives by the word of God.

"The Rev. Mr. Kelly, at whose house they were, inquired how she felt, in view of leaving her husband and child? She replied, 'I have given them up to God, and I do believe the Savior will own that child as a lamb of his flock, and that I shall, one day, hear her unite in the anthems of heaven; and that God will

take care of my dear husband.' She then prayed that she might be enabled to glorify God every remaining moment of her existence. After dinner, she offered a long prayer for the light of God's countenance; for me, that I might be sustained; for Mary, that she might be early redeemed and trained up for heaven; for her father and mother, brothers and sisters, and for the Western Reserve college church. This she called her 'dying prayer.'

"*June* 12. A most distressed night. This morning, requested us to sing a hymn, and appeared to be calm and happy, while we were thus engaged. She asked her physician, if he thought she could hold out through the day? He replied, 'Not more than twenty-four hours, unless some change.' She then said, 'I hope not;' and thanked him for his kind attentions to her, and charged him to be faithful to the souls of his patients. I remarked, 'What a happy exit from a world of sin and sorrow, into a heaven of eternal joy and peace!' She replied, 'Inexpressible! inexpressible!'

"*June* 13. Evidently sinking. She said, 'My precious husband, I do love you still, but

I love my Savior more than any earthly object; and then requested me to pray with her once more. About ten o'clock, appeared to be weary, and said, 'It seems to me you are a great while in getting ready to pray,'—probably thinking herself to be dying. She was asked, soon after, if Christ was still precious to her? She made, as I thought, an effort to say yes, but was too far gone, and at twelve minutes past ten breathed her last. Brother Patton, who was present, commended her spirit to God."

Miss Garland remarks, that "soon after the commencement of her sickness, she expressed entire submission to the will of her heavenly Father, and said, that, three months ago, she should not have thought it possible, that she could have such feelings in such circumstances. Her present happy state of mind she attributed to the prevalent prayers of Christian friends.

"At one time, she said, 'I think I have not felt sufficiently the importance of requesting prayers, that my sins might be forgiven,' and added, 'I have been a great sinner.' She

then requested, that I would remember this in all my prayers. I remarked, that it was a cheering consideration to the Christian, that 'the blood of Christ cleanseth from all sin.' 'Yes,' she said, with emphasis, 'all sin, all sin;' and then, raising her eyes to heaven, exclaimed, 'O, my precious Savior! do not let me be cast off with thine enemies, to take up my abode with unbelievers and those who are blaspheming thine holy name. O, my God and Savior, I cleave to thee; wash me in thy precious blood, and receive me to thyself, to praise thee for ever in heaven.'

"The Saturday night previous to her death was one of peculiar suffering and distress. Observing my agitation, she thus addressed me: 'My dear Miss G., give up your anxiety and efforts to save this poor body from the grave. It is just fit for the grave, and I only wish now to prepare to die.' I then inquired whether she had no desire to live for the glory of God and to do good. She replied,—'I have been so unfaithful all my life, in the cause of my precious Savior, that I am afraid I should not honor him, if I were to be re-

stored. And now that I am so near heaven, I cannot bear to think of coming back to earth and living a worldly Christian, and casting reproach upon the name of Christ.' She then offered a most touching and fervent prayer, that her sins might be forgiven, her soul sanctified and received to heaven.

"At another time, I inquired how she felt in view of death, and how Christ and heaven appeared. She replied, 'Christ is precious, the chiefest among ten thousand, and altogether lovely; heaven is glorious, and death is divested of his sting.' As she seemed rather disinclined to take medicine, thinking that it protracted her sufferings and continuance in this world, I reasoned with her a little, saying, that it was important we should suffer, as well as do the will of our heavenly Father,—that means were in our hands, and that he had made it our duty to use them, leaving the event to him. She seemed to be immediately convinced, and replied, 'Well, you know best,' and took the potion I had prepared for her, without further objection, praying that God would help her to take that and all other med-

icines directed for her, and give them just such an effect as he should see best. She then appeared satisfied and tranquil in her mind, although in great bodily distress. About an hour after, she said, 'I fear I have committed a great sin to-night, in not having been willing to get well. I have been afraid I should get back into the world, and sin and dishonor my precious Savior.' When the day began to dawn, she insisted on my retiring to seek some rest, saying, that a few days had endeared me to her very much,—that she was very partial to my attendance upon her, but that she could not bear that I should suffer so much on her account. 'So,' said she, 'go to bed, and I will take all my medicines.' When I returned, to my inquiry, how she had been, she replied, 'More comfortable; have slept some, but awoke before sunrise and endeavored to compose my mind, and to recollect some passages of scripture suitable for the morning.' The resurrection scene had been the subject of her meditations, and she spoke of it as having been a precious season to her soul.

"One day, some Christian friends called and

requested to be admitted into the chamber. She asked, 'Are they Christians?' I replied, 'They are.' 'Then let them come,' she said; 'it does me good to converse with Christians.' When they came in, she inquired into their state of feeling, and exhorted them to be faithful, and thus to prepare for a happy death. She afterwards said, 'If any call, let them come in; perhaps they may receive a message from a dying woman.' She added, 'I want to glorify God in this sickness and in my death.' To one, she said, 'I entreat you, do not neglect a single moment to seek an interest in the Savior.' To another, after some inquiries, she said, 'You must not live as you do any longer. It is a great privilege to be a *decided* Christian. Look at me, and be admonished to work while the day lasts.'

"At one time, she desired me to draw aside the curtain, that she might look out upon the setting sun, observing, that she delighted to contemplate God in the works of nature. At another, as I raised her up in bed, and she caught a glimpse of herself in the glass, she said, 'This is death,—this is death.' I asked

if she could contemplate the subject without fear? She replied, 'Although I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff, they comfort me.'

"When bathing her burning hands and throbbing head with cold water, she said it reminded her of a passage in the Bible of which she had been thinking: 'And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb.'

"Thursday morning, she expressed the sentiment, that this would be her last day. I asked, if she really felt that she should, that day, be introduced to the society of Abraham, Isaac, Jacob, prophets and apostles, and Christ the Lord of glory. She replied, 'I know no other heaven.' I observed that her countenance was serene, and that she appeared very happy, and inquired for the cause. She said that her Savior was near and precious, and that underneath her were the everlasting arms.

"The day before her death, she imparted to me her dying blessing. Laying her right hand upon my head, and embracing me in the

most affectionate manner, she said, 'My dear Miss G., may God Almighty bless you and fill you with his Spirit;' and then she invoked a blessing on my life and death, and that God would at last receive me into the presence and joy of our Lord."

Such was the death of Mrs. Clark. In the hour of her sharpest conflict, her mind was stayed on God. As soon as she perceived that it was plainly the will of her heavenly Father to take her hence, she immediately addressed herself to the business of preparation; and having, in her dying prayer, commended herself, her dear husband and her child to the divine protection, she appears to have entertained no wish to return to the world.

Her funeral sermon was preached by the Rev. Mr. Kelly, from Ps. 119: 75: "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

Her mortal remains were deposited temporarily in the church-yard at Madison, but, subsequently, were removed to Hudson.

The dear child of her hopes and her prayers did not long survive her. Although, at the time of her sickness and death, it was in perfect health, yet she seems to have had a presentiment that the separation would be short. A few days before her departure, speaking of Mary, she said, "I now know that God has heard my prayer; I can, with perfect confidence, leave this child with him. I had believed, that I should one day hear her infant lips singing the praises of my precious Savior, and I still believe it." Her husband remarks, that "she undoubtedly had it strongly impressed on her mind, that Mary would not live through the period of infancy."

Early in September, she was attacked with whooping-cough, attended with inflammation of the lungs, which proved fatal before the close of the month.

In a letter addressed to the compiler of this Memoir, soon after the death of the child, Mr. Clark observes,—"And now, dear sir, you see that I am literally empty and alone; yet I feel no disposition to complain. Although it

was hard to part with those dear ones, yet the thought, that my heavenly Father has done it, and that they are now together completely happy in the employments of heaven, stills every murmuring feeling."

CHAPTER X.

Reflections;—Testimonials;—Conclusion.

CHRISTIANITY, wherever it is received, purifies and elevates the female character. Through this medium, chiefly, its influence is extended and perpetuated. If the world is ever to be reclaimed from the dominion of the prince of darkness, it will be accomplished very much through the instrumentality of pious mothers and pious female teachers. Those who direct the infant mind have the power to change the destinies of the world. Philanthropists, in all their efforts to bless mankind, should have their thoughts directed constantly to this subject. Our missions to foreign lands and among our own western wilds would lose more than half their influence, should the counsels of some who are wise above what is written prevail, and the preachers of the cross go forth

unassociated with female helpers. It is apprehended that this fact accounts in part for the well-known immorality prevalent in Romish communities. There is a want of appropriate female influence on the priesthood,—a silent, but all-pervading influence, commencing in the first breathings of infancy, and continuing to the end of life.

Already, several of the pupils of Mrs. Clark have become hopefully pious, and are pursuing a course honorable to themselves, and which promises to be useful to the world. It is hoped that they all, as they peruse the record of her life, will reflect on her counsels; and that, in answer to her fervent petitions, they may, individually, become like her, so far as she resembled Christ.

One of her intimate friends, in reply to a letter, requesting that she would forward such letters in her possession as were adapted to publication, observes, "I can truly say, I never received a letter from her that did not contain something valuable. You will learn, from these letters, how faithful a friend she was to me, and how much I must feel the loss of one

so dear; but we shall meet again, and that thought cheers me. I trust her Memoir will be so arranged as to do much good, and be a means of guiding immortal souls to the abodes of light and glory."

In a subsequent letter, the same individual writes,—"Mary Ann was a much loved and long tried friend to me; she was more than a sister. She was, I think, the instrument of leading me to view the world in its proper light, and of calling my attention to the subject of religion. Her faithfulness can never be fully appreciated in this life. When she thought she first loved the Savior, and felt deeply interested also for me, I tried to shun her, knowing that I could not enjoy her society as formerly, and having myself no inclination to become a follower of Christ. She was unwearied, however, year after year, while I was much engaged in the follies and fashions of the world; and when she saw any indications that her prayers for me were about being answered, then she was a friend indeed. I never, while life lasts, shall forget the first time she called me 'sister,' in a little note she wrote

me. I think our attachment has strengthened with our years, and has not been lessened in the least by our separation. But she is gone! Sweet saint, may thy death have its appropriate effect on my heart, and be a means of leading me more and more to my Savior! My friend, we shall meet her again, and she will be more lovely than when here. She will be clothed in the robe of the Savior's righteousness, and be made perfect in his likeness. Let us not mourn as those who have no hope, but press on to follow her, as she followed Christ."

Another of her correspondents writes as follows:

"She was indeed dear, very dear to my heart. From our first attachment, I have ever felt for her a sisterly affection. Of course, I must deeply feel her loss, and cannot but weep when I think that, while on earth, I shall no more exchange the affectionate embrace with her. I would not, however, call her back, but rather rejoice that her aspirations after holiness are no longer mixed with sin, and that she is in the full fruition of all she

anticipated or hoped for while here below. How pleasant is the thought, that one so dear has already begun to swell the rapturous notes of praise for redeeming love to him who sitteth on the throne, who has washed her robes and made them white in his own most precious blood!

"From the time she cherished a hope of an interest in Christ, she ever maintained a devotedness and consistency of Christian character, far above the generality of Christians. It was not, however, a devotedness which savored of singularity or moroseness,—which seemed to say, 'Stand by thyself; I am holier than thou;' but it was characterized by sincerity, unaffected humility, and a good degree of cheerfulness. Humility was so prominent a trait in her character, that it adorned and beautified all her other excellences. Religion appeared to be the mainspring of all her actions. I used to think I loved her ardently, before she obtained 'the pearl of great price,' but I found her still more lovely afterwards; her Christian fidelity greatly increased my attachment to her. Well can I attest to her faithfulness; for being my-

self, at that time, destitute of the hope she possessed, she neglected no opportunity for pressing the subject more closely upon my attention. It being necessary that I should return home two or three weeks before the term closed, our intercourse, for a little season, was more frequent than usual. Several nights we spent together at our boarding-houses; and I can never forget her affectionate and earnest entreaties, at such times, that I would become reconciled to God; nor her fears lest I should return home and forget the instructions and impressions I had received.

"While I sketch these scenes, it seems but as yesterday since I enjoyed them; and I cannot realize, that she of whom I have so freely spoken has paid the debt of nature, and is for ever gone,—gone, I trust, to receive a reward for all she did to promote the cause of Christ upon earth. Perhaps I have said too much; if so, will you forgive me? for it is a theme on which I delight to dwell. It is my prayer, that her mantle may fall on me, unworthy as I am, and that I may walk in the light of her holy example."

Another of her friends writes,—

"You must be aware of the happy faculty which Mary Ann possessed, of entering at once into the feelings of others, and sympathizing in all their trials. She was very ardent in her attachments, and her kindness and constant attention to the wants and wishes of others soon won the hearts of all who knew her.

"When I review my past life, recollections of Mary Ann are intimately blended with the whole of it since 1818; and I never take a solitary walk, or ramble in the fields, without thinking of her. At such times, my feelings are sad, yet intermingled with a pleasurable sensation. While the eye of faith follows her to the blissful abodes of joy, and beholds her in the immediate presence of her God, tuning her golden harp in praise of him 'who loved us and washed us from our sins in his own blood,' can I be sad? With such thoughts as these, every vestige of selfishness seems done away, and I can rejoice with her. I did once hope, that when my summons to depart should come, that that loved one whom we now mourn would have smoothed my dying pillow, and have

pointed me to the blissful abodes of peace beyond this sorrowing world; yet the Lord has seen fit to order it otherwise, and I would learn with cheerfulness to submit to his holy will.

I have sent the letters, as you requested, although it seems like tearing myself from a dear friend to part with them. I am glad you think of publishing a Memoir, and am persuaded it will do good;—to her friends, it will be invaluable. As you peruse these letters, you will discover what she was to me. I shall never forget how, after the death of my own dear sister, she strove every way to comfort me, and to be to me what my dearest M. had been; and when all on earth seemed dark and dreary to me, she was as some bright star, on which I loved to look, and I clung to her with increasing affection. Her affection for me, I think, originated in pity for my afflicted condition; yet I know how to appreciate her tender attentions to a lone, desolate being, who felt herself neither fit to live nor fit to die. She now has her reward; and may we follow her, as far as she followed Christ!"

Such were the feelings of one who knew her well,—who was capable of appreciating the excellences of her character, and who would by no means use the language of adulation with reference either to the living or the dead.

To the foregoing, I am permitted to add a letter of Rev. Dr. Cogswell, Secretary of the American Education Society; and also a letter from the pastor of the first church at Randolph, Mass. Both gentlemen were intimately acquainted with the subject of the Memoir, and highly appreciated her character.

"*Boston, June*, 1835.

"Ebenezer Alden, M. D.,

"My Dear Sir:—Yesterday, I received a letter from my deeply afflicted friend, the Rev. Ansel R. Clark, in which I was reminded of a promise, that, in some leisure hour, I would write you, and give, in brief, some of the characteristic features of his dear, departed wife, as they should occur to my mind.

My acquaintance with Miss Odiorne,—afterwards Mrs. Clark,—commenced in the year 1819, while she was on a visit at my house.

As she was a beloved friend and relative of Mrs. C., we were favored with occasional visits from her until she removed to Hudson, by which I had an opportunity of learning particularly her character. The opinion which I then formed of Mrs. Clark, I have never had occasion to alter; for it was founded on the true apprehension of her qualities of mind and heart. Being naturally modest and unassuming, her intimate friends only could fully discover the excellences with which she was adorned, and which were gradually developed by an extended acquaintance. In every situation in life, she conscientiously desired and endeavored to render herself useful to those with whom she associated, and, by her kind and obliging disposition, her mild and amiable manners, she gained the affection and confidence of all who knew her. Clear discernment, good sense and wise judgment were prominent traits of her mind. She possessed great delicacy and refinement of taste, and an exquisite sense of female decorum. While entirely free from disguise, she was sincere, ingenuous and ardent in her attachments. Her

powers of intellect were highly respectable, and were well cultivated by education and discipline. Her piety was consistent and uniform, gradually increasing 'as the shining light, that shineth more and more unto the perfect day.' She possessed a large share of genuine humility; and while she was inclined to estimate her own attainments in piety as far inferior to those of other Christians, she appeared to delight in their excellences, and to rejoice in what she considered their superior devotedness to the cause of Christ. So habitual was her circumspection, that, for several years, her most intimate acquaintances have seldom been able to discover any thing censurable in her conversation or deportment generally. A friend of Mrs. Clark recently observed, 'When in her company, I always felt reproved by her example.' In determining any duty, she came to a decision apparently with much deliberation and prayer. To her heavenly Father, she was accustomed to look for light and direction; and when satisfied as to the path to be pursued, she was firm and unwavering. Her trust in God was strong and abiding, even unto the end.

"Such were some of the lineaments of Mrs. Clark's character, which endeared her to a large circle of friends, who will long delight to cherish her in affectionate remembrance. And while they mourn that they can no longer enjoy her friendship and society on earth, they rejoice to contemplate her as a pure and happy spirit in the presence of Him, whom, having not seen, she loved, and in whom she now rejoices with joy unspeakable and full of glory.

"Truly and affectionately yours,

"WILLIAM COGSWELL."

"Dr. E. Alden,

"DEAR SIR:—You are at liberty to use, as you think best, the following sketch of the character of our lamented Mary Ann:

"The great excellence of Mrs. C.'s character consisted in its symmetry or due proportions. Ever prompt and 'ready,' but never in a hurry, she was at an equal remove from the lifeless and dilatory, and from the spirit of bustle which effects but little besides confusion. Sober and discreet in her judgment, and eminently gentle and diffident in her disposi-

tion, she discovered as little resemblance to the flighty and the rash, who act from the impulse of feeling, as to the confident and stubborn, who love an opinion because they have one, and a will because it is theirs,—on whom reason, and argument, and evidence are expended in vain. Blessed with no ordinary capacities of mental discernment, with a mind cultivated and trained to the habit of viewing subjects in all their relations and bearings, she could not decide hastily; but with a moral courage which raised her above timidity, she was as far from the weakness of the doubting and vacillating, as from those who know all things by intuition. Clothed with humility, but not sufficiently so, in her own estimation, to engender spiritual pride,—dignified, without a consciousness of superiority, she could not annihilate the duty and the possibility of condescension, by making herself equal with the really low and vulgar; nor could she claim any thing as due to herself because she was so elevated or so good. Zealous and earnest in her piety, but strictly sound and rational in her views of human nature, her feelings flowed

too deep for noise. She differed not more widely from the torpid professor, who has a name to live while he is dead, than from the fanatic, who can do nothing for Christ unless it is out of the common course,—whose spiritual life is fitful and periodical. Wholly unassuming in her deportment, she had no occasion to complain that woman has no influence,—for this plain reason, that she never destroyed her's by any glaring deficiency or inconsistency. I have seldom had the happiness to be acquainted with any one, who, either as a woman or a Christian, had higher claims to respect and esteem; and it is remarkable, that every one who knew her felt that these were claims which it was his or her privilege and happiness to discharge.

"Yours truly,

"C. H.

"Randolph, Oct., 1836."

Having accomplished the object which was proposed, namely, to present an outline of the character of Mrs. Clark, together with such extracts from her correspondence as it was

hoped would prove acceptable to her friends and useful to the public, the writer would bespeak the candor of the Christian reader with reference to faults which have arisen from his inexperience in the business of authorship, and from the pressure of numerous engagements; and would conclude, by expressing a hope, that not only he, but every one who may peruse this humble Memoir, may, in the dying hour, enjoy the unspeakable satisfaction of looking back upon a life consecrated to the service of the Redeemer.

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